

THE  
Fathers Legacy:  
OR  
BURTONS  
COLLECTIONS.

Containing

Many excellent Instructions for  
Age, and Youth, shewing them how  
to live godly in this life, and to at-  
taine everlasting happiness in  
*the life to come.*

First written for the Instruction of his  
only Son, and now set forth for  
*the benefit of others.*

---

By EDW: BURTON.

---

PROV. 7. 1-2.

*My Son keep my Words, and lay up my  
Commandements with thee.— And my  
Law as the apple of thine eye.*

---

LONDON,  
Printed by John Clowes, for Mathew  
Walbanke at Grayes Inne Gate.

1649.



THE  
Fathers Legacy :  
OR  
BVRTONS  
COLLECTIONS.

Containing

Many excellent Instructions for  
Age, and Youth, shewing them how  
to live godly in this life, and to at-  
taine everlasting happiness in  
*the life to come.*

First written for the Instruction of his  
only Son, and now set forth for  
*the benefit of others.*

---

By EDW: BURTON.

---

PROV. 7. 1-2.

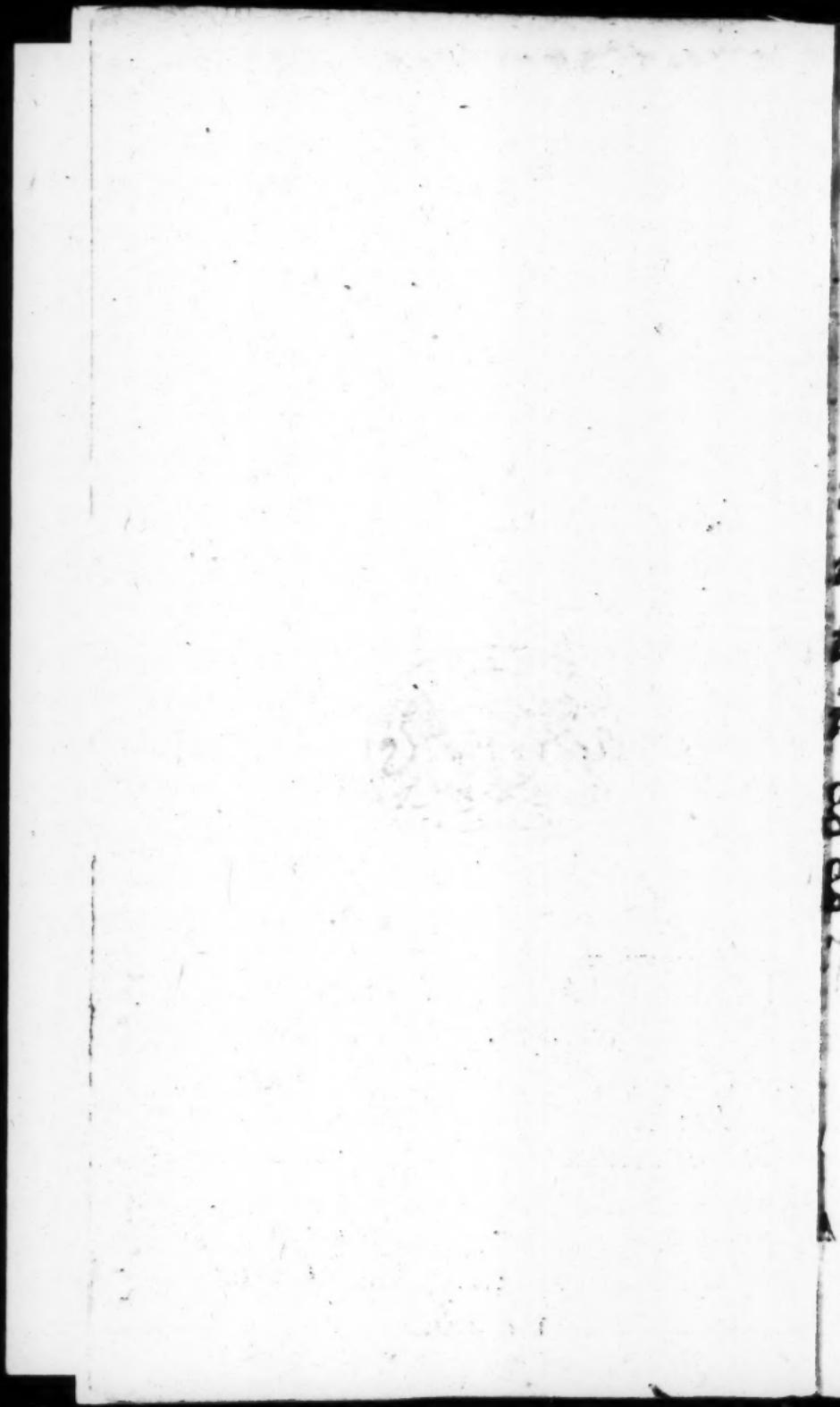
*My Son keep my Words, and lay up my  
Commandements with thee.— And my  
Law as the apple of thine eye.*

---

LONDON,

Printed by John Clowes, for Mathew  
Walbanke at Grayes Inne Gate.

1649.



\*\*\*\*\*

# The Fathers Directions to his Sonne.

**M**Y Sonne I have  
thought good to di-  
rect those my poor labours  
unto thee ; with a charge,  
that thou do imprint them  
in thy memory, and God  
give thee grace to make  
good use of them.

Thy carefull and  
loving Father.

*E. B.*

A wise Son will obey the instruction of  
his Father : but a scorner will heare  
no rebuke. *Prov. 13. 1.*



## To the Reader,

**C**ourteous Reader, having gathered together, out of many learned, and worthy Writers, into this little Booke, for my owne comforts sake ; certaine *Sentences*, *Instructions*, *Meditations*, and *Resolutions*. So to have them ready whereinto I might looke at my pleasure, and behold such things, as my heart desires, for the refreshing of my minde. Which being seen by some of my friends, they have earnestly perswaded me to put them in Print: which request I was very unwilling to doe to trouble the Presse with such an iugarnisht dish ; but since they have so farre prevailed with me, I doe intreat them, whosoever shall read it : First that they be not moved with indignation at that which I have done, because it was not my minde, it shoulde have come to publike view : but that they will pardon the imperfecti

on

*To the Reader.*

on, and plainesse of it : considering, that I am no profest Scholer but a plain Countrey man. Therefore, if the sence in any place, appeare either not sound, or not cleare enough, my desire is to have a godly Corrector of the same ; Telling him withall, that what faults he shall espie, it hath escaped from me not of purpose, but rather for that I was not heedy enough in marking what I writ. And so I commend those my poore labours to the blessing of God, and thy self to his most gracious, and all-sufficient protection.

*Thine in the Lord,*  
E. B.

*From Stanton in Derbyshire, neare  
to Burton upon Trent, June 16.*

1648.

A 3.

To



To his deserving friend  
Mr. EDWARD BURTON,  
Author of these Collections.

**S**ir, when I read your Booke,  
I thinke I see,  
Of all learn'd Writers, an Epitome ;  
You have rob'd no garden, but your  
Well-spent howres, (flowres,  
Hath made a Poesie of their choiest  
which with the greater lustre to adorne,  
Here's some things of your own Minerva  
borne,  
All well compos'd, all in due order set,  
Resembling a Well-furnish'd Cabinet,  
Whose high priz'd Jewels fetcht from  
every part, (art.  
Are plac'd in ranks by dainty hand and  
Here may wilde youth (if youth will take  
the paines (gaines;  
To read your worke) receive no little  
Here's Wisdomes Abstract, here your  
silver age,  
Gives your Son Counsell, Wholesome,  
grave, and sage.

O happy Son, Whose Father both doth give,  
Precepts, and an Example how to live.  
Since every one which ever saw your book,  
With an applausive smile doth on it look  
Answer the expectation of your Friends,  
Let the World see you aim'd at Publike  
Ends.

E D. F.



A 4

T 9

To my much honoured Friend Master  
EDWARD BURTON concerning  
his Collections.

SIR,

I Have read over your *Collections*, and  
if you be pleased to satisfie the de-  
sires of your friends, and to commit  
them to publike view, I think you shall  
doe very well; yea, my opinion is, you  
ought to doe it. This Candle should  
not be under a bushel, but on a Candle-  
stick. The light of it wil be most usefull  
many waies. First, the example will be  
exceeding good; you (as many others,)  
were by the troubles of this Kingdom  
taken off from you ordinary employ-  
ment, but you would not be taken off  
all imployment; and that albeit your  
yeares required ease; and your age (at  
least) an abatement of your labours,  
yet here is neither, but rather an en-  
crease of more diligence and harder  
labour, and your declining time more  
flourishing and fruitfull, then your  
youth and best dayes.

Then,

Then, you pitched on the best im-  
ployment : what other you might  
have been fit for, by reason of your for-  
mer condition, and present age, I doe  
not know ; I am confident, if you had  
been fit for any whatsoever, yet for  
none more, then for the Worke you  
have performed. Here is wisdome, and  
this very choice, & in very much varie-  
tie, and an admirable flowing veine of  
most sweet and sacred eloquence. Nei-  
ther is there mixture of any imperti-  
nencies, at least, there is not auy thing  
absurd, or that admitteth not a very  
good construction.

I will tell you what happened to me  
in the reading of it ; from approbati-  
on, I was carried unto admiration ;  
almost to amazement. I see the race  
is not alwaies unto the swift, and the  
choysest Jewels, are not seldome hid in  
closest secrecy. And how often doe  
things fall far short of expectation, but  
sometimes also, they as farre exceede  
the same.

Your Wine is good throughout  
your whole Feast, but not best in the  
beginning ; your vertue is in the midst,  
but your midst is almost all your Book,

at

at least, by many degrees the greatest part of it.

Sir, goe on in your good endeavours, that you may say, as a Reverend olde Divine, said to a Physitian, perswading to forbeare study in his weaknesse, nay, said he, but I will not, that when my Master commeth, he may finde me thus doing.

*Your very affectionate*

*Neighbour,*

ARTHUR RICKARDS.

# The Table.

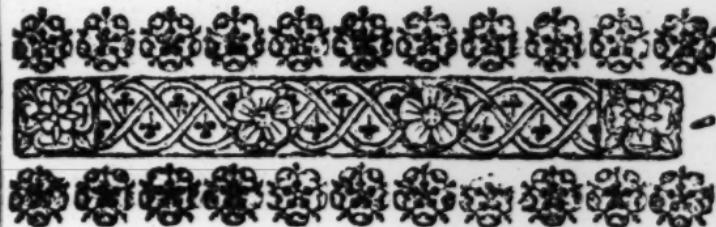
<b>To mortifie carnall affections. Pag.</b>	<b>15</b>
<b>Against vaine glory.</b>	<b>17</b>
<b>What Company to use.</b>	<b>19</b>
<b>Of Obedience.</b>	<b>20</b>
<b>Against idle meeting.</b>	<b>22</b>
<b>How to come to quietnesse in minde, and     to a godly life.</b>	<b>24</b>
<b>What profit cometh by aduersity.</b>	<b>26</b>
<b>Of the works of Charity.</b>	<b>29</b>
<b>That men which offend, must be borne     withall sometimes.</b>	<b>30</b>
<b>The way to quietnesse, both temporall and     eternall.</b>	<b>32</b>
<b>The exercise of a true Christian.</b>	<b>33</b>
<b>Of solitariness and silence.</b>	<b>37</b>
<b>Of the last judgement, and punishment     for sinne.</b>	<b>42</b>
<b>Of the paines appointed for sinners after     this life.</b>	<b>47</b>
<b>Of the most honourable and munificent     rewards, proposed to all them that truly     serve God.</b>	<b>62</b>
<b>Of the choise of Religion</b>	<b>79</b>
<b>That Divinity doth not crosse nature, so     much as exceedit.</b>	<b>87</b>
<b>Of mans imperfection,</b>	<b>91</b>
<b>Of</b>	

## The Table.

<i>Of truth and bitternesse in jests.</i>	94
<i>Of the uncertainety of life.</i>	98
<i>Of reward and service.</i>	101
<i>That all things have a like progression.</i>	106
<i>Of Idlenesse.</i>	111
<i>Of the triall of Faith and Friendship.</i>	116
<i>Of Censure.</i>	121
<i>Comfortable Sentences for such as are afflicted.</i>	160
<i>Comfortable Sentences concerning earthly blessings.</i>	165
<i>Meditations and Resolutions.</i>	171
<i>A Morning Prayer.</i>	180
<i>An Evening Prayer.</i>	185
<i>A Prayer for remission of finnes.</i>	188
<i>A Prayer in time of W.rr.e.</i>	192
<i>A praicer for Gods protection of his Church in respect of the present troubles of it.</i>	195
<i>A Prayer before Sermon.</i>	199
<i>A Prayer before the receiving of the Sacrament.</i>	ibid.
<i>A Prayer after receiving of the Sacrament.</i>	200
<i>A Prayer at the houre of Death.</i>	201

The

94  
98  
01  
06  
11  
16  
21  
af-  
50  
b-  
65  
71  
80  
85  
88  
92  
rch  
05  
99  
4-  
id.  
a-  
00  
01  
86



# *The Fathers Legacy,*

OR,

## *Burtons Collections.*

### *My Sonne,*

**B**irst honour God, then thy Prince, thy Parents, and thy Elders; be true and just, and see thou never grudge to clear the cause of the oppressed Innocent; for one day, God shall also be thy judge.

If gold, or bribes do corrupt thy Conscience, if fear, or favour, do sway thee in thy Judgment, if thou respect the difference of Persons, be sure that God will in the end repay thee for it.

Begin thy dayes work, when the day  
B begins,

begins; first blessing Gods thrice blessed name, & then at the Evening when thy labour is ended, praise him again, so bring the year about.

Say not thou, my hand hath brought this work to an end, nor this my virtue hath attained, rather say thus; This hath God wrought by me, for God is the Author of that little good we doe.

The world is like unto a round City, where each man may be rightly said to be a Citizen; as well the rude Barbarian, as the Greek; as well the meanest, as the mightiest States.

In this fair Cities goodly Walles, God planted man, and placed him as in a Sanctuary, where he himself is a Thousand parts hath planted with lively colours that do never change.

There is not a corner so small in all this City, wherein Gods greatness doth not appear plain, which that we might the better view, he hath placed man just in the middle.

Yet can he no where better know the same, then in himself, wherein he may see (as in a glasse) Earth, Water, Ayre, and Fire: For all the world his Essence doth infould.

Who

Who of himself hath gained perfect knowledge, is not ignorant of any thing that he ought to know ; but the best means, whereby it is attained, is often-times to go to wisdoms glasse.

That which thou seest of man, is not man, but a prison that keepes him Captive ; it is but a Tombe wherein he is interred , it is but a Cradle wherein a while he sleepes.

This mortall body, where the ravished fence, sees sinnes, flesh , bones, muskles, bloud and skin ; it is not man, man is of more Excellency, it is the fair Temple where God himself dwelleth.

Rightly to speak what we call man; it is a beamling of Divinity, it is a drop-ling of Eternity, it is a moathling hatcht of Unity.

O man, then know thine own origi-  
nall , and learn to scorn the base Cells  
of earth ; sith thou shalt flourish in  
Heavens glistering Hall, and art indeed  
a Divine Plant by birth.

*Well mayst thou want thee of thy glori-  
ous race,*

*Not from thy mortall Parents either  
line :*

But from thy true immortall Fathers  
grace,  
Who by the modell of his face made  
thine.

Shun theu the filthy sect of prophanie  
Epicures, bold miscreants, every way  
blaspheming; the which do neither re-  
spect, nor acknowledge God, but only  
the fatall sway of nature.

And in the mean while, like the  
grunting swine, lyng alwayes wallowing  
in the stinking mud, and feedes on filth,  
like to the loathsome froggs voluptuous  
filth of every fleshie desire.

Happy is he, whose hope relies on  
God alone, and who on him, in either  
fortune calls, as well in prosperity, as  
adversity, and puts no trust in humain  
help at all.

Canst thou assure thy hopes, on  
worldly trash, frail mortall things, I  
pray thee tell me? such are the greatest  
of earthly men, and have more need to  
be secured then thou.

God is the just mans aid, and his  
Anchor; his sure defence, when all the  
world forsakes him; And therefore then  
is he the least dismayed, knowing that  
God is most strongest for him when  
all

all wordly means fayles him.

The goods, which we call the goods of fortune, they are not goods if we keare them rightly, for they are ever subiect to the least change that is. But vertue only still persists the same.

(hants,

*Virtue between the two extremes that  
Between too micle, and too little sizer:  
Exceedes in nothing &c in nothing wants:  
Borrowes of none, but to it self suffizes.*

O vertue, could we but see thy naked face, how wouldst thou ravish us with thy sacred beauty; sith rarest witts, rapt with a seeming grace have in all ages, courted even thy shadowes.

The Parents comfort, is a prudent Sonne; now such a Sonne, if thou desirest to have, direct him young to run in duties race; But thy own example is the nearest way.

If thou be born Sonne of a prudent Father, why dost thou not follow his example? if otherwise, why dost not thou by vertuous deeds, strive to cover his disgrace?

It is no small thing to be descended by our predecessors from an honest,

and religious stock; but it is much more to shine by their light unto our own Successors.

So long as thou livest, cease not to learn, think that day lost wherein thou learnest not some good thing, that may give new grace, to make thy self wiser, and better.

Respect thy credit more then thy own life, I mean that which drawes each mans duty to the uttermost we are able, to God, to our King, to our Lawes, and our Country.

What thou canst do to day, defer not till to morrow, like floath, Mother of fowlest sinnes; nor be thou like to those who do borrow others hands, and what themselves might do, will do by others.

Frequent the good, flye from ungodly men, especially in thy yowches tender age; the while outragious appetites provoke, and arme thy fences against the Iway of reason.

Go not about to deceive the simple, nor wilfully offend thy weaker brother, nor wound the dead with thy tongues bitter gall, neither rejoice at the fall of thine Enemy.

Let

Let thy discourse be true in all things whether thou beſt called as a publike witneſſe to clear a question, or in thy ordinary and familiar talk,

To beguile the ſilly birds, the crafty fowler doth faine their ſweet notes; ſo doth ſubtle mates, counterfeſt the words, and guife of honeſt men.

Reveal not, whatſoever is coulde thee in ſecret, nor buſily inquire things of others; the Inquifitive, can hardly keep Councell, and the charitable is commonly a lyer.

Make thou alwayes lawfull meaſure, and equall waight, though none could ſpye, or diſcover thy dealing. And where thou haſt received a good turn, reſtore it with ſome kindneſſe back again.

Whatſoever is committed to thee in truſt, keep it carefully, and when the owner ſhall demand it again, deny it not, neither with a large Conſcience by ſubtle Law-tricks and ſtrive to detain it.

It is not enough, that thou doſt wrong no man thy ſelf; but thou muſt alſo ſuppreſſe the ſame in others, righ-ting the weak mans cauſe, againſt the

unrighteous, whether it touch his life, his goods, or name.

Whosoever doth desire the fame of honour, must tame his anger, and that heart-swelling, marrow-melting fire, blown by the wind of sloath, and error.

The most victorious thing, is our own selfe-Conquest; for in our selves do our greatest foes ambush: and the only way to make us ever glorious, is by stout reason still to vanquish those.

If so be thy friend have offended thee, fall not out with him, nor urge him with violence; but mild, and meekly witho~~ge~~ insolence, make thy complaint, and take thou his excuse.

All men are faulty, no man alive can say, I have not erred, no not the perfectest; if thou doe survey his life, in word and deed, thou shalt find that he hath mist perfection.

It is a most busie, yet a bootleſſe pain, for to hide ones fault, for do the best thou canſt, thou canſt not hide it from thy ſelf.

Be ashamed more of thy ſelf, then others be; thy ſelf art moſt wronged by thy

thy own faults, and of thy self; thy self first selfly blamed, must give an account to thy selfes Conscience.

Care not so much to seem outwardly, as to be good indeed; for from false rumours which the vulgar blow, a self clear Conscience is defence enough.

Relieve the needy after thine Estate, and to their want participate thy store; for God doth blesse with plenty and tranquility, the house that pitties the distressed.

What boots thy baggs to be so crammed with Gold, thy trunks stuffed with such store of change, thy bottles filled with such choyce of wines, and of all grain such plenty in thy Chambers; if all this while the naked-poor, half perished with cold and hunger, trembles at thy doore, and at the length gets but a pece of bread, and many times, perhaps, but hardly that.

Have not a heart so cruell, as to scorn the unhappy poor, that at thy beck doth crouch, who like thy self into the world was born, and beares Gods Image, even as well as thou.

Misfortune is a common lot to all men, yea, even to Princes, Kings, and

Emperours, only the wise is freed from her, but where are they in this curse.

The wise man is freed among a thousand troubles, he is only rich with his own estate content, he is only secure in danger, eas'd in pain, he is only a true King of fate and fortune.

*(neede,  
Who to himself is Law, no Law doth  
Offend no King, and is a King indeed.)*

He is not danted with the threats of Tyrants, but by his troubles growes more hardy and strong, knowes his own merit, and lookes not for recompence from the great, for vertue is his reward.

True morall vertue, cannot be purchased by study, by treasure, or by the grace of Princes, nor by one action, or two, or three, but long practice brings her perfection.

Who readeth much, and never meditates, is like a greedy eater of much victualls, who doth so surcloy his stomach with his Cates, that commonly they do him little good.

Cursed is he that defrauds the poor,  
or

or that detaines the hierlings wages; or  
who, ingratefull of a good turn done,  
thinks never of his friend, but when he  
sees him,

Forswear thee not, what cause soever is given thee, and if thou must of necessity take an Oath, swear not by man, nor by the earth, nor by Heaven, but by his sacred name who made all things.

For God, who doth detect all perjury, and justly plagues it as a most heinous sin, would not that we should contest the constant truth by any thing that is false or alterable.

Apply thy whole affection to some one Art, and seldom meddle in the craft of others, but strive to attain perfection in thine own; for it is no little commendation to excell.

Meddle thou with no more then thou canst wel manage, nor strive thou to aspire to the top of greatness; use thou the world, and yet not covet it, do not thou feard death, neither desire it.

Whatsoever it be that enters by the ears, immediately doth creep into the brain, and the only means to shun that mis-

12 *The Fathers Legacy,*

mischief is, to keep shut the Casements of the Eares.

Much talk is seldom without lyes, or at the least, without some Idle speech; unto the truth doth belong brief Lan-guage, for many words are fit for fables and dreames.

It behoves to picture slander to the life, to do it in the instant, while one feeleth her; for who is so happy, that did never prove her, can scarce im-magine what she is.

She hath not her residence in the Ayre, nor in the wild woods, nor in the Sea; but she inhabits in the eares of great men, where she depraves the innocent and honest.

Never give sentence in thine own cause, for in our own case, we are subje<sup>c</sup>t to erre; for our own interest, drawes our partiall judgment, and ever makes the ballance hang a wrie.

Always ground thy Judgment upon the Law, and not on man, for that is af-fection-less; but man doth abeuond strangely in passion, the one all like God, the other too like to beasts.

Before thou promise any thing, consider, why, and what; but having once past

past thy promise, whatsoever it be, yea be it to thy greatest enemy, thou must perform it, thy tongue hath tyed thee to it.

Nothing more beseemes a great (or rich) man, then liberality, so it be given to those that deserve it, and without burthen to his own estate.

The fear that springs from reverence and love, gives a firm support to greatness; but he that through violence makes himself feared, himself feares most, and lives still in distrust.

An enemy, disgrace, and misfortune, are three things to prove if friends be just; for many bear the name to be friends, that are not so, if they be put to tryall.

Thou fortunes wonder, that from the lowest place, doth as it were in a moment spring up to the top of greatness, suppose it but a wind that blowes, which before night perhaps will calm again.

*A mean Estate is best of all,  
A dangerous thing its high to clime;  
The mightiest Oakes, have greatest fall,  
When little scrubs, grow out their time.*

The mean estate, is most permanent; we see the vallies are drowned with e-  
very shower, and mountain tops are  
rent with every Thunder, when little  
hills are pleasant and safe.

A small thing pleases nature, enough  
is a feast; a sober life requires but a  
small charge; but man, the Author of  
his own unrest, the more he hath, the  
more he still desires.

Man doth repine at the shortnesse of  
his life, yet doth not rightly spend that  
time he hath, which might suffice his  
mind, if to live well, he did desire to  
live.

Thou canst hardly requite him suffi-  
ciently, who hath been tutor to thee in  
thy childhood: nor him that hath in-  
structed thee, both well to speak, but  
chiefly well to do.

In all places where thou comest, al-  
wayes give place unto the Aged; So  
when like Age shall silverize thy Treffe,  
thou shalt by others be like honoured.

To eat and drink, and exercise in  
measure, are the three certainest means  
of health; but the excesse in these or o-  
ther delights, enforseth nature, & doth  
hasten death.

If evill men speak evill of thee sometimes, what needest thou to care? it is thy Commendations, blame from the little Authour takes authority; & it is a good report that good men raise.

ough but a our of , the though is spoken, ever make the best, bear with the faults of thy friends and neighbours, bear with their defects, and publish them not abroad, be ready to praise, and slow to reprehend.

esse of d that e wise, think him a foole, and him that e his both assume, the name of learned, who-ire to foever tries him, shall find him nothing but bare words.

he in The better learned, learn more their want  
th in- And more to doubt, their own sufficiency,  
, but And virtuous men are never arrogant,  
These are the traits of my Philosophy.

---

To

## To mortifie carnall affections.

Whosoever a man doth covet any thing immoderately, straight way his mind is out of quiet, The proud, and covetous, be ever vexed, but he which is poor and meek in spirit, liveth in great ease, he which doth not mortifie the inordinate affections of his mind, may easily be carried away to wickednesse, and with trifling things be overcome: He that is weak, wordly, and carnall, can no wayes withdraw himself from earthly desires; And therefore when he resisteth them it grieveth him, when he is contraried he fretteth, and if he fulfill his mind he sinneth; and by and by, doth wound his Conscience, because he followeth his desires: which instead of that peace which he looked for, brings continuall disquietnesse; wherefore the true quietnesse of mind, is attained not by following, but by resisting wicked affections, and remaineth in him which is fervent and godly zealous, not in carnall and wordly men.

Against

## Against vain glory.

IT is a vain thing to trust either in man, or in any other Creature; be not ashamed to be in subjection to others, not if thou be poor in this present life; depend not upon thy self, but put thy confidence in the Lord. Do thy part, and God will blesse thy indeavour; Trust not to thine own knowledge, neither do thou repose any confidence in the wit of man, but only in the Lord; which exalteth the humble, and bringeth down the preud. Glory then neither in thy riches, if thou have much, nor of thy friends if they be mighty; but in the Lord, who both giveth all things, and gladly would give himself, before all things. Be thou proud neither of thy beauty, or highnesse, for a little sicknesse doth both deform the one, and consume the other; Like not over well of thy self, if thou have a good wit, least thou offend God thereby, which gave whatsoever good thing thou hast by nature: Think not thy self better then other men; least God who knoweth what is in man, condemn thee utterly.

## Against vainglory.

terly for thy arrogant conceit: dost thou well? take heed of pride, God judgeth not as man doth; for that commonly doth displease him; which pleaseth man. If thou hast any goodness in thy self, think that another hath more; so shalt thou alwayes retain the true modesty of mind. To debase thy self even under all men, can never hurt thee, but to prefer thy self afore one man, may easily condemn thee. The humble man is alwayes in quiet, but the haughty minded fumeth commonly with indignation.

---

What

Or, Burtons Collections.

## What Company to use.

Open not thy heart to every man, but communicate thine affaires to the wise and godly ; acquaint thy self with reverend old men, and delight not much in the company of youths and strangers, flatter not the wealthy, and take heed of the mighty , joynt thee to thy equalls which are godly , and do that which is honest, and for the publicke wel-fare; be familiar with no woman unlawfully , but generally commend as many as are good, wish to be familiar , but with God only, and his holy Angels , and utterly avoid the company of some men. Have peace with all men, but not familiarity : many times it falleth out that we love a stranger through the report of others; whom afterwards we hate, having tried his conditions; and many times we displease others, by our lewd behaviour , whom we thought , we should please right well , if we had but their acquaintance.

## Of Obedience.

IT is greatly for our behoofe to live under others , not as we list oure selves , and at more ease live Subjects then Rulers. Many obey for fear , rather then for love, and grudgingly , no me gladly ; but such can never have the libertie of mind before they obey both for Conscience , and for the Lords sake , wherefover thou comest , never look to live at ease, ualesse thou keep thy self within thy calling , and obey thy superiours ; The opinion and change of places , hath deceived many a man : every man by nature , would follow his own mind , and favoureth such as are of his own opinion ; but if we fear God , we will sometimes change our mind for quietnesse sake ; for who is so wise , that he knoweth all things . Therefore trust not too much to thine own opinion : but willingly give eare to the judgement of others ; And albeit thou stand in a goed matter , yet if it be thought more expedient to have it otherwayes

alto

## Of Obedience:

alter thy mind, and thou shalt do better. I have heard many times, that it is easier, yet better, to hear and take, then to live to give Councell. And he bewrayeth his pride more, which will stick in an object, opinion, though it be good, if wiser, rather then himself through deeper judgement and Circumstances would have the light altered;

## Against

## Against idle meetings

**S**un the common meetings of men, as much as thou canst, for to talk about worldly matters, doth greatly hurt us, mean we never so well; the reason whereof is, we are easily drawn away with vanity. And for my part, I have wished many times, that I had been both silent, and absent: now if any would examine the cause, why so gladly we chat, and prate together, seeing we seldom speak without offence to God, and hurt to our Conscience, he shall find the answer to be, for comfort and recreation sake. For the more earnestly we desire a thing, or the more certainly we know any evill to be towards us, the more vehemently we love to talk and think thereof, albeit to small profit or purpose; for this outward comfort, doth not a little hinder the inward consolation; wherefore we are to watch and pray, that we spend not our time idly: And if we will, or

*Against idle meetings.*

must of necessity speak, let our speech be good to the use of edifying, that it may minister grace unto the hearers. To babble much we should not use, alake both because the custome thereto is hurnought, and for that in many words, easor there cannot want iniquity: But godly speech greatly availeth to a vertuous life, especially where men of like minds and spirit are coupled together in the Lord.

*How*

## *How to come to quietnesse in mind, & to a godly life.*

**W**ould we not meddle with other mens doings, and sayings, we might live at great ease, and quietnesse; but how is it possible we should be quiet, which busie our selves with other mens matters, that touch us not: and pick occasion to go abroad, and little or seldom, keep at home? blessed are the meek, for they have much rest: In ancient time many attained to singular perfection, and were zealous, and how so? They mortified their earthly Members; we loose the bridle to all beastly desires, and care altogether, for temporall trash; seldom, if at all, do we subdue our affections, neither do we desire to profit more and more, dayly in well doing; if therefore we remain in Religion, either cold or luke-warne, what marvell? But were we dead unto our own selves, and not intangled inwardly with perturbations, doubtlesse we should taste the unspeakable sweetnesse of a godly life: and be inflamed with

with a burning desire of celestiall things; for in very deed, the greatest, (if not the whole) let from godlinesse, is because we are in bondage to vild affections; and labour not to follow the foot-steps of the faithful. Hence it is, that if we be never so lightly touched with adversity, we are marvelously dis-maid, and seek help of man, which cometh of the Lord, now would we keep our places, like valiant Scouldiers, the Lord would help us from above; for he is ready to assist them which serve him, and will give us victory if we fight his battles. But if we place our Religion in doing these outward things, in short time our Religion with them will utterly decay; wherefore the Axe must be laid unto the root, and our wicked affections must be cut off, which is the only way to find rest for our soules. If every year we would but root out one vice from our mindes, oh how quickly should we prove good men. But alas, we see by experience, that after many years, we are worse then at the first, when we begin for to professe Religion. And he is an holy man counted new adayes,

C

which

which can retain a part of his former zeal; yet should the fire of godlinesse increase dayly, and be inflamed more and more. The remedy whereof is, at the begining to strain our selves, so shall we afterwards do all things at pleasure. I confesse indeeed it is hard, for to leave an old custome, and as hard, yea harder, for a man to bridle his affection. At the begining therefore strive with thine inclination, and leave a wicked custom, least otherwise when thou wouldest thou canst not easily; for it is impossible that we shalld vanquish and subdue mighty, which cannot overcome light and trifling things. Oh if thou wouldest consider, what quietnesse to thy self, and joy to others, thou shouldest bring by godly, and good behaviour, doubtlesse thy chiefest care would be how to live in the sight of God religiousely, and honestely in the eyes of men.

*What profit cometh by Adversity.*

**I**T is good for us sometimes to suffer affliction, for it maketh us to know our selves in this world, and to repose

no confidence in any creature ; It is good for us sometimes, to be ill spoken of, and ill thought of, although we deserve not the same ; for that bringeth to humilitie, and driveth from pride. And the more earnestly we call for the testimony of God in our conscience, when we are condemned among men, and of no credit : So that every man ought so to depend upon God, that he need not care for any worldly comfort. For a good man, the more he is troubled, either outwardly in body, or inwardly in minde, the more hee considereth how greatly he standeth in need of Gods assistance, without which he seeth he can doe no good ; then he sorroweth and sobbeth, & desireth to be delivered from misery ; then it greeveth him to live any longer, and wisheth to be loosed, and to be with Christ ; and then he perceiveth full well, that in this life we cannot finde perfect peace and security.

*Against rash Judgement.*

**L**ooke warily into thy selfe, and judge not other men. For in judge-

**C 2** **ing**

ing others, we labour vainely, erre commonly, and easily offend ; but in judging and examining our selves, wee reape singular commodity. As wee fancie a thing, so we judge thereof, and blinded with private affection, wee commonly give partiall sentence; now were the love of God, alwaies our onely guide, our sences which are enemies to truth, would not so easily trouble us. But commonly somewhat either lurketh within, or chanceth without, which carrieth us away. Many is their doings, unwittingly seeke themselves, which are so long quiet in minde, as they enjoy all things according to their wish : but if any thing fall out otherwise then they would, they chafe, fret, and fume ; great descention falleth out, even among friends, and Countrymen ; yea, among the godly and zealous too, through the diversitie of opinions ; for such is our nature, we can hardly break on old custome, and further then he feeth will no man gladly goe. But if we cleave or depend, more upon reason and sense, then upon that vertue which bringeth under the

the obedience of Christ, let us never looke to be inflamed with the light of Gods holy Spirit: for God wil be served not with a peece of man, but with whole man, neither doth he allow reason to judge of Religion.

*Of the Works of Charitie.*

**W**ee ought not to doe wickedly, for any thing, nor for any mans sake; albeit in respect of the weake, a good work may be undone sometimes, or done otherwise: And that is not to neglect a good work, but to leave one good work, to do a better. If thou have not love, there outward deeds profit nothing; if thou have love, be thy works never so small and simple, they profit much, for God respecteth not what is done, but how, and with what affection a thing is done. Hee doth much, that loveth much; hee doth much, that doth a thing as it shoulde be done, and he doth so that seeketh the common welfare before his owne profit. It many times seemeth a charitable deed, which indeed is a carnall: for that which is done, as commonly workes are done, either of affecti-

on, or desire of gaine, or hope of reward, which are carnall inclinations, is doubtlesse a carnall, and not a charitable Work. A man indued with perfect charity, serveth not his owne turne, but onely in all things seeketh the glory of God. He envieith not, for he loveth no private joy, neither will rejoice in himselfe, but in the Lord, whose blessing hee desireth before all things. He ascribeth no goodnesse to any, but acknowledgeth all things to come of God; from whom every good gift, & every perfect gift doth proceed; in whom all the Saints do rest in perpetuall blisse. Finally, he which hath but a sparke of this true Charity, accounteth all worldly things but meere vanity.

*That men which offend must be borne  
withall sometimes.*

**T**HAT which thou canst not amend neither in thy selfe, nor others, must patiently be suffered, till God otherwaies worke. Thinke with thy selfe, that perchance, God doth it to try thy patience, without which our merites

do  
th  
Al  
gr  
hi  
ve  
w  
m  
m  
an  
tu  
tu  
vo  
fa  
m  
as  
be  
no  
th  
di  
th  
fel  
th  
re  
th  
ou  
see  
La  
en

doe little availe ; notwithstanding in thy troubles, thou oughtest to beseech Almighty God to assist thee with his grace, that patiently thou maist indure his croffe and tryall. If any, being divers, and sundry times admonished, will not amend, deale with him no more, but commit the whole matter to God, that his will and glory may appeare, in al his creatures, which knoweth well, how to turne all things to the best ; endeavour thy selfe patiently to beare the faults, and the infirmities of other men, whatsoever they be ; for so much as thou art faulty thy selfe, and must be borne withall. And if thou canst not bee such as thou wouldest bee, thinkest thou to make another according to thy minde ? We wish that others were godly, and yet wee our selves mend not : We would have others severely corrected, which we refuse our selves : We find fault with the licentiousnesse of others, and wee our selves will not be gaine-said : We seek that others should be bridled by Law, and we our selves refuse obedience ; whereby it is evident, that we

love not our Neighbour as our selves. If all were perfect, what should wee suffer at other mens hands, for Gods sake; But now it pleaseth God that we must beare one anothers burden; and that because no man is without fault, no man but hath his burden; no man that can live by himselfe, no man but lacks advise sometimes, and therefore we ought to suffer one with another, to comfort one another, to help, instruct, and admonish one another. And never shall the vertue of a man be so knowne, as by occasion of aduersitie; for occasions makes not a man fraile, but shewes what he is.

*The way to quietnesse, both temporall  
and eternall.*

**T**HOU must bridle and breake thy will in many things, if thou wilt live a quiet life: And if thou wouldest stand upright, and goe forward in godlinesse, accouat thy selfe in this world but a banished man, and a pilgrimage. And if thou desire to be a Christian, thou must prove a foole before men for Christs sake: A hood or a shaven

ven head maketh not a religious man, but an alteration from vice to vertue : and a mortication of thy lusts ; hee which loveth any thing besides God, and the salvation of his soule, shall finde nothing but misery and sorrow : and let not him looke to be long in quiet, which laboureth not in the sight of men to be most abject, and inferior to all : for thou art in this life to serve, not to rule ; and called to suffer, and labour, not to loiter and live at pleasure. For men are tryed in this world, as gold is in the furnace, and let no man here look to stand upright ; unlesse with all his heart, he humble him-selfe for the Lords sake.

*The exercise of a true Christian.*

**T**He life of a Christian should be adorned with all vertues, that hee may be such inwardly, as he outwardly appeareth to the world ; yea, more vertuous should he be then he seemeth, in as much as God seeth our hearts, who we must intirely reverence, wheresoever we are, and before whom we should walke uprightly as Angels.

Every day wee should renounce our mindes, and as though we were but newly converted from sinne, we ought to inflame our zeale, and say ; O my Lord God, assist me, I humbly beseech thee, in this my good purpose and zeal, & give me grace even at this present time, godly to enter into thy service ; for what hirherto I have done is nothing. In this our race and going forward in godlinesse, wee must use great diligence, if we minde to finish our course as we should. For if hee which couragiously goeth on, is tried many times ? What will become of him, which either seldome, or faintly setteth forward ? Many things cause us to change our good minds ; but, we never so lightly omit spiritual exercise, but we greatly hinder our selves thereby. The purpose of the just dependeth upon the favour of God, not upon their own wisdome, on whom they trust in all their enterprizes. For man may purpose, but God disposeth ; neither can man of himselfe bring any thing to passe. If we omit our accustomed exercise, either for Religions cause, or to profit our brethren, we may

may easily attaine thercunto againe ; but if carelesly, of sloth, or faintnesse of minde, we neglect the same, we do both highly displease God, and greatly endamage our selves. Let us doe our best, yet shall wee offend in many things. Albe it will be good to shooe at some certaine things, and especially against those vices, which kinder as more then others ; we must examine and set in order, as well outward, as inward things, for both are necessary to our proceedings. If thou canst not at all times take account of thy selfe, yet doe it sometimes, and at the least, once a day, either at morne or night. In the mording, consider how thou wil spend thy time till evening. And at night call to minde how thou hast spent the day ; and what thy thoughts, words, and deeds have been, for thereby we commonly both displease God, and offend men. Gird thy loynes like a man against Satan, bridle thy riotous appetite, so the more easily shalt thou bring under all the unruly desires of the flesh. Be thou at no time idle, altogether, but alwaies, either read, or write, or pray, or meditate, or doe some-

somewhat for the publique welfare. The body must bee exercised with judgement, for all exercises be not for every man ; private exercises must not be used in a publicke place, albeit thou art to take heed that thou be not too publicke, slow, and swift unto private, but having done thy dutie, according to thy calling, if any leasure be gotten, betake thee to thy selfe as thy profession doth require : All men cannot use one exercise, but that is for some, which is not for others. Againe, according to the diversitie of time, we thinke of exercises ; for some, like us of holydaies, some on workingdaies, some in the time of warre, some in the time of quietnesse, some we misde when we are pensive, and some when we rejoyce in the Lord ; good exercises should oftentimes be renewed, especially on holydaies, as though we were then departing out of this life, and going to the everlasting daies of rest. And therefore at such times especially, we should shew our selves most devout, and most carefully execute Gods Hests; looking, as it were, presently to have a reward of our labour from

from God, which if it be deferred, let us think with our selves, that we are not sufficiently prepared; but unworthy so great glory to be revealed unto us, at a time convenient, and prepare our selves more diligently to our end. Happy is that Servant faith our Saviour Christ, whom the Lord when he cometh shall find watchfull, know ye of a truth, he will make him ruler over all that he hath.

### *Of solitariness and silence.*

**S**eeke a convenient time to meditate, and oftentimes call the benefits of God into mind, omit curious things, and chuse such matter, as may rather stir up thy mind unto godliness, then busie thee too much: withdraw thy self from speaking vainly, from gadding idly, from listning unto rumours, and novelties. And thou shalt find good leisure, and sufficient for thy spirituall exercise: and that after the example of the most godly, who shunned the company of men as much as they might, and chose to live a pare-

nto

unto God. One said, I never came amonst men, but I departed more wicked then I was before. And this we find true, when we talk much together; It is easier to be altogether silent, then not to exceed in words, and to tarry at home then not to offend abroad it is easier. Wherefore he which would be zealous, and godly, must avoid Company. No man doth safely go abroad, but he which gladly can abide at home, no man safely doth govern, but he which gladly can be in subjection. No man safely doth Command, but he that hath learned willingly to obey. No man safely is merry, but he that hath a good Conscience. And no man safely can speak, but he that willingly can hold his peace. And yet hath not the security of good men, at any time been without the fear of God, neither did their excellent, and heavenly gifts make them any whit proud, but the more humble. But the security of the wicked, as it ariseth of pride, so it turneth to their destruction. Never look to live at thy hearts ease, in this world, seem thou never so godly and religius. It falleth out re-

ny times, that they fall grievously through pride, which in mans opinion were most religious men: whereby it is evident, that temptation is very good for some, both to keep them from pride and outward consolation. O if man would avoid vain pleasure, and not love the world, what a good Conscience should he always retain. If man would cast away all vain cares, and think only upon heavenly things, and trust only in God, what a continuall joy should he feele in his mind? No man shall find any spirituall comfort, except he occupie himself diligently in stirring up his mind unto godlinesse: the which thou shalte the more easily attain, if thou enter into thy Chamber, and shut thy self from troubles of the world, as it is written. Examia your own hearts upon your bed, and be still. For commonly thou shalt find that in the Closet, which thou wouldest leese abroad, the more thou usest thy Closet, the more thou wilt like it; tke leesse thou comest thereinto, the more thou wilt loath it. But frequent the same rightly, and carry therein at thy first conversi-

on from wickednesse, and afterwards thou shalt do it with exceeding pleasure. Solitariness, and quietnesse, is good for him that would proceed in vertue, and learn the mysteries of holy Scripture; for there shall he find even floods of teares, whereby he may wash and cleanse himself every night, that he may be so much nigher unto his Marker, by how much he is further from the resort of men. So that God with his holy Angels cometh unto him, which withdraweth himself from his friends and acquaintance. It is better to live in a corner, so a man have a regard to himself, then without care of his own salvation, even to work miracles. It is no shame, but praise, for a godly man seldom to go abroad, to shun to be seen, and not to love to see. Why lookest thou on that which is not lawfull for thee to have? The world passeth away, and the lusts thereof. The desire of pleasure maketh thee to rove abroad; but when the pleasure is past, which is quickly gone, what gettest thou thereby, but repen-  
tance, and a wandering soule? A mer-  
ry out-going bringeth commonly a  
mourne-

imuring return, and a metry evening  
watch, is sign of a lowring morning.  
Even so the joy of this world entreth  
pleasantly, but endeth bitterly; what  
canst thou see in another place, which  
is not here? Behold the Heaven, Earth,  
and all the E'ments; for of those do all  
things consist: what seest thou in any  
place that abideth ever? perchance  
thou thinkest to satisfie thy self with  
contemplation, but thou shale never  
do so; what if thou siwest all things  
before thine eyes? it were but a vain  
sight; but lift up thine eyes to God, and  
aske pardon for thine offences, leave  
vain things to vain folks, and give thou  
thy mind to do the will of God. Shue  
thy self within thy dore, and call thy  
welbeloved Jesus unto thee; Tarry  
with him in thy Chamber; for else-  
where thou shalt never find so great  
quietnesse. Haddest thou not gone a-  
broad, nor listned unto rumors, and  
tales, thou mightest the better have in-  
joyed quietnesse, but now because thou  
givest thine eares to hear newes, thou  
art troubled greatly, and vexed in thy  
mind.

Of the last judgment and punishment  
for sinne.

**V**VHatsoever thou takest in hand,  
remember thine end; and how  
thou must appear before a severe  
Judge, in whose sight nothing is hid;  
which neither is pleased with reward,  
nor admitteth vain excuses; but right-  
ly and indifferently judgeth all men.  
O fond man and miserable wretch,  
what answer wilt thou make unto  
God, who knoweth all thy sinnes,  
which oftentimes fearest the looke, e-  
ven of an angry man? why dost thou  
not look to thy self, against the day of  
that judgment when no man shall ex-  
cuse, or defend another? for every  
man shall have enough to answer for  
himself. Now mayst thou do good, if  
thou takest paine, now will thy teares  
be excepted, if thou weep, now may  
thy groans be heard if thou sigh, and  
both pacifie God, and purge thy self:  
And indeed, thoroughly is the patient  
man purged, which being injured, doth  
bewale the wickednesse of the in-  
feriour, rather then the injury offered  
unto himself, prayeth for his enemies,  
forgiveth them from his heart, asketh  
pardon

pardon speedily of others whom he hath offended, is more easily moved to pity then to anger, offereth often violence unto himself, and laboureth earnestly to bring his body into subjection of the spirit. And these things must not be deferred, but be done while we live, and that with speed. But we deceive our selves, thorow an inordinate desire of the flesh; That Hell fire, what else will it burn but sinners? The more thou hast loved thy self, and pampered thy flesh, the more shall be thy paines, and the more substance to burn thee, hast thou laid together. For in what things a man hath sianed, in the same he shall be punished, according to the greatnessse of the offence; There idle persons shall be pricked with burning forks, gluttons shall be tormented there with extreme hunger, and thirst: There Epicures and voluptuous persons, for their sweet delights shall have burning pitch to boyle them, and stinking brimstone to annoy them, The envious there shall houle like mad doggs; and no vice, but shall have his torment.

To be short, one hour of paine is  
that

that place, shall bee more grievous, then all the time they had in this world to amend their maners. For there is no rest, comfort there is none. Here sometimes, their sorrow seased, and sometimes they received comfort of their friends ; wherefore have a care of thy selfe, whilst thou art alive, and bewaile thy sianes, that in the day of that judgement thou mayest safely rejoice with Gods elect. For then shall the righteous with great boldnesse, stand against such as have vexed and oppressed them. Then shall he sit to judge, which now is content to be judged of men ; Then shall the poore and meeke, triumph, when the proud shall quake on every side. Then shall they say, hee was wise, which for Christ his sake seemed a foole, and an abject ; Then shall the memory of misery, patiently sustained be sweet ; when in the meane while, the wicked shall sobb, and sigh ; Then shall the godly rejoice and be glad, but the reprobate shall howle and weepe. Then shall the afflicted more triumph, then if continually he had been in joy. Then shall the base apparell be glorious, and the

the proud attire infamous. Then shall the poore Cottage be more commended, then is the guilded Pallace praised. Then shall constant patience more prevaile, then all the power of the world. Simple obedience shall be more commended then. then all the subtilty of man. Then shall a cleare and good conscience more rejoice a man, then profound skill in Philosophie. The contempt: of Riches shall doe more good, then all the riches in the world; then shall a zealous Praier bring more delight then ever did fine Cates. Thy silence kept in thy life time, shall more cheare thy heart in that time, then long babbling; good works then shall be respected, then copy of sweet words; And then shall thy paines taken to reforme thy maners, more delight then could all the pleasure in the world. Wherefore learne in this life, to suffer small things, that in the world to come thou maist escape great, and grievous dangers. Try first in thy life time, what thou canst suffer after thou art dead; and if thou canst not endure but light things in comparison now; how wilt thou beare afterwards everlast-

lasting torments ? And if now so little  
paine can make thee impatient, what  
will the fire of Hell doe ? For, per-  
swade thy selfe, thou canst not be  
twice happy ; that is, to enjoy thy  
pleasure in this life, and raigne too  
with Christ in the world to come.  
Now suppose thou hadst lived hither-  
to in perpetuall honour, and pleasure,  
what good would these things doe  
thee, if thou shouldest dye out of  
hand ? Seest thou not how all things  
are vaine, save onely to love, and serve  
God ; for he which loveth God, with  
all his heart, feareth neither death, nor  
paine, nor judgement, nor damnation,  
for perfect love maketh a man with  
boldnesse to appeare before God. But  
marvell it is not, though he which do-  
lighteth as yet in sinne, doth both  
feare death, and the day of judgement.  
Notwithstanding, if the love of God  
cannot allure thee unto godlinesse, yet  
let the feare of hell fire drive thee from  
wickednesse. But if neither the love  
of God, nor the fear of Hell can better  
thee one jot, then look not to stand in  
a good estate long, but quickly to fall

into

into the snares of Sathan. And gentle Reader, if none of these persuasions will prevaile with thee, mark well this ensuing discourse that followes.

*of the paines appointed for sinners after  
this lifs.*

**A**MONGST all the meanes which God useth towards the Children of men, to move them to resolution against sinne, whereof I intreat the strongest and most forceable (to the common sort of men) is the consideration of punishments prepared by God for rebellious sinners, and transgressors of his Commandements: wherefore he useth this consideration often, as may appear by all the Prophets, who do almost nothing else but threaten plagues, and destruction to offendors. And this mean hath often times prevailed more then any other that could be used, by reason of the naturall love which we bear towards our selves: and consequently, the naturall fear which we have of our own danger. So we read, that nothing could move the

*Nisi-*

Ninivites so much as the foretelling  
them of their eminent destruction:  
And St. John Baptist, although he  
came in a simple, and contemptible  
manner, yet preaching unto the people  
the terrors of vengeance to come, and  
that the Axe must be put to the Root  
of the Trees, to cut down for the Fire  
all those which did not repent: he mo-  
ved the very Publicans, and Souldi-  
ers to feare (which otherwise are peo-  
ple of very hard mettall) who came  
unto him upon this terrible Embassage  
and asked, what they should doe to  
avoid these punishments? After then  
that we have considered of death, and  
of Gods severe judgements, which  
insueth after death, and wherein eve-  
ry man hath to receive, according to  
his works in this life, as the Scripture  
saith, it followeth, that we consider  
so of the punishments which are ap-  
pointed for them that shall be found  
faulty at that account. Hereby, at  
leastwise (if no other consideration will  
serve) to induce all Christians to the  
resolution of serving God, for if every  
man have naturally a love of him-  
selfe, and desire to conserve his own  
caſe

case, then shall he also have feare of perill, whereby he is to fall into extreame calamity.

This expresteth Saint *Bernard* excellently ; O man (saith he) if thou have lost all shame, which pertaineth to so noble a creature as thou art, (if thou feele no sorrow as carnall men doe not) yet lose not feare also, which is found in every beast : we vse to lead an Ass, and to weary him out with labour, and he careth not, because he is an Ass. But if thou wouldest thrust him into the fire, or fling him into a ditch, he would avoid it, as much as he could, for that he loveth life, and feareth death. Feare thou then, and be not more insensible then a beast ; feare death, feare iudgement, feare hell. This feare is called the beginning of wisdome, and not shame, or sorrow, for that the spirit of feare, is more mighty to resist sinne, then the spirit of shame, or sorrow. Wherefore it is said, remember thy end, and thou shalt never sinne : that is, remember the finall punishments which are appointed for sinne, after this. Thus farre Saint *Bernard*.

First then to speake in generall, of the punishments reserved for the life to come ; If the Scriptures did not declare, in particular their greatness unto us, yet are there many reasons to perswade us, that they are most severe, dolorous, and intollerable. For first, as God is a God in all his works, that is to say, great, wonderfull, and terrible ; so especially, he sheweth the same in his punishment, being called for that cause, in Scripture, the God of justice, as also, God of revenge : wherfore seeing all his other works, are all full of Majestie, and exceeding our capacities : we may likewise gather, that his hand in punishment must be wonderfull also.

God himselfe teacheth us to reason thus ; in this manner, when he saith : *and will ye not then feare me ? and will ye not tremble before my face, which have put the Sande as a stop unto the Sea, and have given the water a commandement never to passe its bounds ; nor not when it is most troubl. d, and the floods most outragious ?* As who would say, If I am wonderfull, and doe passe your imagination in these works, or

the Sea, and others, which you see dayly ; you have cause to feare me, considering that my punishments are like to be correspondent to the same.

Another conjecture of the great and severe Justice of God, may be the consideration of his infinite and unspeakable mercy : the which as it is the very nature of God, and without end or measure, as his Godhead is, so also his justice is. And these two are the two Armes, (as it were) of God imbrasing, and kissing one the other, as the Scripture saith. Therefore, as in a man of this world, if we had the measure of one arme, we might easily conjecture of the other ; so seeing the wonderfull examples dayly of Gods infinite mercy towards them that repented, we may imagine by the same, his severe justice towards them, whom he reserveth to punishment in the nexte life : and whence for that cause, he calleth in the Scriptures, *Vessels of his fury*, or *Vessels to shew his fury upon*.

A third reason to perswade us of the greatness of these punishments, may be the marvellous patience, and long-suffering of God in this life. As for

example, in that he suffereth divers men from one sin to another, from one day to another, from one year to another, to spend all in dishonour, and despite of his Majestie, adding offence to offence, and refusing all persuasions, allurements, good inspirations, or other means of friendship, that his mercy can devise to entice for their amendments, and what man in the world could suffer this? or what mortall heart could shew such patience? But now if all this should not be requited with severity of punishment, in the world to come, upon the obstinate, it might seeme against the Law of Justice, and equitie, and one arm in God, might seeme longer then the other. *Paul* doth touch this reason, in his Epistle to the *Romans*, where hee saith, Dost thou not know, that the benignity of God, is used to bring thee to repentance? And then by thy hard, and impenitent heart, dost hoord up vengeance unto thy selfe, against the day of wrath, and appearance of Gods just judgement, which shall restore to every man according to his works? He useth here the words of hoording,

up of vengeance, to signify that even as the covetous man, doth hoord up mony, to money, dayly to make his heap great ; so the unrepentant sinner, doth hoord up sinne to sinne, and God on the contrary side, hoordech up vengeance to vengeance, untill his measure be full, to restore in the end, measure against measure, as the Prophet saith, and to pay us home, according to the multitude of our abominations. This God meant, when he said to *Abraham*, that their iniquities was not yet full up. Also in the *Revelation of St. John*, when he used this conclusion of that *Booke*. *He that doth evill, let him doe yet more evill, and he that lyeth in filth, let him yet become more filthy : for behold, I come quickly, and my reward is with me, to render to every man according to his deeds.*

By which words, God signifieth, that his bearing and tollerating with sinners in this life, is an argument of his greater severity in the life to come. Which the Prophet *David* also declarereth, when talking of a carelesse sinner, he saith, *The Lord shall scoufe at him* foreseing that his day shall come. This

day (no doubt) is to be understood, the day of account, and punishment after this life; for so doth God more at large, declare himself in another place, in these words. *As the Son of man, thus saith the Lord God; The end is come, now (I say) the end is come upon thee, and I will be in thee my fire; and I will judge thee, according to thy ways; I will lay against thee all thy abominations, and mine eye shall not spare thee; neither will I take any mercy upon thee; but I will put thine own ways upon thee, and thou shalt know that I am the Lord. Behold, affliction cometh on, the end is come, the end (I say) is come, that watcheth against thee; and behold it is come: crushing is come upon thee, the time is come, the day of slaughter is at hand; surely I will pour out my wrath upon thee: and I will fill my fury in thee; I will judge thee according to thy ways; and I will lay all thy wickedness upon thee, mine eye shall not pity thee, neither will I take any compassion upon thee, but I will lay thy ways upon thee, and thine abominations in the middest of thee, and thou shalt know that I am the Lord that striketh.*

Hither,

Hitherto is the speech of God himselfe.

Seeing then, we now understand in generall, that the punishments of God in the life to come, are most certain to be great and severe to all such as fall into them, for which cause the Apostle saith, *It is a fearefull thing to fall into the hands of the living God.* Let us consider somewhat in particular, what manner of pains, and punishmentes they shal be.

And first of all touching the place of punishment, appointed for the damned, commonly called *Hell*. The Scripture in divers places, and Languages, used divers names, but all tending to expresse the grievousness of punishment there suffered. As in Latine it is called *Infernum*, a place beneath, or under ground, as most of the old Fathers do interpret. But whether it be under ground or no; most certaine it is, that it is a place most opposite to heaven, which is said to be above: And this name is used for to signifie, the miserable suppressing and hurling down of the damned, to be troden under the feet, not only of God, but also of good men.

men for ever ; for so saith the Scripture, *Behold the day of the Lord cometh, burning like a furnace* ; and all proud and wicked men shall be straw to that furnace, and you that feare my name, shall tread them downe, and they shall be as burnt Ashes under the soles of your feet in that day. And this shall be one of the greatest miseries that can happen to the proud and stout Potentates of the world, to be thrown down with such contempt ; and to be troden under feet of them ; whom they so much despised in this world. The Hebrew word which the Scripture useth for Hell, is *Sheol*, which signifieth a great ditch, or dungeon, in which sense, it is also called in the *Apocalips, Lacus ira Dei*, The Lake of the wrath of God. And again, A Poole burning with fire and brimstone. Also in the *Gospel*, it is called utter darknesse : And *Job*, saith of it, there dwelleth no order but everlasting horror. Having now in some part declared the names, and thereby also in part the nature. It remaineth now, that we consider, what manner of paines men suffer there. For declaration whereof, we must note, that as Heaven, and Hell are contrary,

assigned to contrary persons, for contrary causes, so have they in all respects contrary properties, conditions, and effects; in such sort, as whatsoever is spoken of the felicity of the one, may serve to inferre the contrary of the other. As when Saint Paul saith, *That no eye hath seen, nor ear heard, nor heart conceived, the joyes that God hath prepared for them that shall be saved.* We may inferre that the paine of the damned must be as great.

Again, when the Scripture saith, that the felicity of them in heaven, is a perfect felicity, containing all goodness, so that no kind of pleasure that can be imagined, which they have not; we must thinke on the contrary part, that the misery of the damned, must be also a perfect misery, containing all afflictions that may be, without wanting any. So that as the happiness of the good is infinite, and universall: so also is the calamity of the wicked infinite, and universall. Now in this life, al the miseries and paines, which fall upon men, are but particular, and not universall. As for example, We see one man pained in his eyes, another

in his back, which particular paines, notwithstanding sometimes are so extream, as life is not able to resist them, and a man would not suffer them long for the wising many worlds together.

But suppose now a man were tormented in all the parts of his body at once, as in his head, his eyes, his tongue, his teeth, his throat, his stomach, his belly, his back, his heart, his sides, his thyres, and in all the joyns of his body, besides, suppose (I say) he were most cruelly tormented with extream paines in all these parts; together, without ease or intermission; what thing could be more miserable then this? what sight more lamentable? If thou shouldest see a dogg lye in the streete so afflicted, I know thou couldest not but take compassion on him.

Well then, consider what difference there is between abiding those paines for a week, or for all eternity? in suffering them upon a soft bed, or upon a burning gridiron, or boyling furnace; Among a mans friends comforting him, or among the furies in Hell, whipping and tormenting him.

Consider this (I say) gentle Reader,

der, and if thou wouldest take a great deal of pains, rather then abide the one, in this life: be content to sustain a little pain, rather then to incur the other in the life to come.

But to consider these things yet further, not only all these parts of the body, which have been instruments to sin, shall be tormented together, but also every sence, both externall, and internal; for the same cause shall be afflicted with his particular torment, contrary to the object wherein it delighted most, and took pleasure in this world.

As if for example; the lascivious eyes, were afflicted with the ugly and fearfull sight of Devils, the delicate eares, with the horrible noyes of damned spirits, the nice smell with poysoned stench of brimstone, and other unsupportable filth, the dainty taste, with most ravenous hunger, and thirst, and all the sensible parts of the body, with burning fire.

Again, the Imagination shall be tormented with the apprehension of pains present, and to come. The memory, with the remembrance of pleasures

sures past; the understanding with con-  
sideration of the felicity lost, and the  
misery now come on.

O poor Christian, what wilt thou  
do a midst the multitude of so griev-  
ous calamities? It is a wonderfull  
mister, and able (as one further faith)  
to make a reasonable man go out of his  
wits, to consider what God hath re-  
vealed unto us, in the Scriptures, of the  
dreadfull Circumstance of this punishi-  
ment, and yet to see how little the  
retchlesse men of the world do feare  
it.

Now is the time we may avoyde all,  
now is the time we may put our  
selves out of danger, of these matters;  
now (I say) if we resolve our selves  
out of hand, for we know not what  
will become of us to morrow. It may  
be to morrow, our hearts will be as  
hard, and careless of these things, as  
they have been heretofore.

\* Resolve thy self therefore (my dear  
brother) if thou be wise, and clear thy  
self from this danger; while God is  
willing to receive thee, and moveth  
thee thereto by these meanes, as he  
did the rich man by *Moses*, and the

Prophets, while he was yet in his prosperity.

Let his example be often before thine eyes, and consider it thoroughly, and it shall do thee good, God is a mercifull God, and a wonderfull God, and to shew his patience, and infinite goodness, he wroth us in this life, feeketh unto us, and layeth himself, (as it were) at our feete, to move us to our own good, to win us, to draw us, and to save us from perdition.

But after this life, he altereth his course of dealing, he turneth over the leaf, and changeth his stile; Of a Lamb, he becometh a Lyon to the wicked. And of a Saviour, a just and severe punisher.

What can be said, or done more, to move us? He that is forewarned, and feeleth his own danger before his face, & yet is not stirred, nor made the more warie, or fearfull thereby, but notwithstanding, will come, or slide into the same, may well be pitied, but surely by no means, can he be helped, making himself incapable of all the remedies that may be used.

62. 1580  
Of the most honourable and munificent  
rewards proposed, to all them that  
truely serve God.

**T**He reasons, and considerations, laid down before, in the former discourse, might well be sufficient to stirre up the heart of any reasonable Christian, to take in hand this resolution; whereof, and whereupon I so much covet to perswade thee (for thy onely good and gaine) gentle Reader. But that all hearts are not of one constitution, in this respect, not all drawn and stirred, with the same meanes. I purpose to adjoyn here another consideration, wherunto each man is commonly proane by nature. And therefore I am in hope, it will be more forcible to that we goe about, then any else, that hitherto hath been spoken. I meane then to treat of the benefites, which are reaped by the service of God; of the gaine drawn thence, and of the good pay and most liberall reward, which God performeth to his servants, above all the masters created, that may be served,

And

And though the just fear of punishment (if we serve him not) might be sufficient to drive us to this resolution; and the infinite benefits already received, induce us to the same, in respect of gratitude: Yet am I content so far to enlarge this liberty to the (good Reader) that except I shew this resolution, (which I crave) to be more gainefull and profitable, then any thing else in the world that can be thought of; thou shalt not be bound unto it for any thing, that hitherto hath been said in that behalfe. For as God in all things, is a God of great Majestie, full of bounty, liberality, and princely magnificence; so is he in this point above all other, in such sort, as albeit, whatsoever we doe, or can do, is but due debt unto him, and of it selfe deserveth nothing. Yet of this munificent Majestie, he letteth passe no one jot of our service unrewarded, no not so much as a cup of cold water.

God commanded *Abraham* to sacrifice unto him his onely Sonne *Isack* which he loved so much; but when he was ready to doe the same, God said, doe it not; It is enough for me, that

I see thy obedience. And because thou hast not refused to doe it, I sweare to thee (saith he) by my selfe, that I will multiply thy seed, as the starres of heauen, and the sands of the Sea : and among them also one shal be Christ the Saviour of the world. Was not this good pay for so little paines ? King *David*, one night began to think with himselfe, that he had ow a house of Cedar, and the Arke of God lay but under a Tent, and therfore resolved to build a House for the said Arke : which onely cogitation, God took in so good part, as he sent *Nathan* the Prophet unto him presently to refuse the thing : but yet to tell him, that forasmuch as he had determined such a matter, God would build a house, or rather a Kingdome to him and his posteritie; which should last for ever; and from which he would never take away his mercy ; which promise we see now fulfilled in Christ ; what should I recite many like examples ; Christ giveth a generall note hereof, when he calleth the workmen, & payeth to each man his wages, so duly; as also when he saith of himself, *Behold, I come quickly,* and

and my reward is with me : by which place is evident, that God suffereth no labour in his service to be lost, or unpaid. And albeit, he payeth also, and that abundantly in this life : yet, as by those two examples appeareth, he deferreth his chiefe pay unto his coming in the end of the day, that is after this life, in the resurrection of the just ; as himselfe saith in another place, of this payment then reserved for Gods servants in the life to come.

We are now to consider, what, and what manner a thing it is, and whether it be worth so much labour and travell, as the service of God requireth, or no.

And first of all, if we will beleive the holy Scripturs, calling it a *Kingdome*, an *heavenly Kingdome*, an *everlasting Kingdome*, a *most blessed Kingdome*. We must needes confess it to be a marvellous great reward. For that worldly Princees, doe not use to give Kingdoms to their servants, for recompence of their labours : and if they did, or were able to doe it ; yet could it be neither heavenly, nor everlasting, nor a blessed Kingdome.

Second-

Secondly, if we credit that which the  
Se. Paul saith of it; that neither eye I  
hath seen, nor ear heard, nor heart of man concived, how great a matter it is;  
Then must we yet admit a greater  
opinion thereof: for that we have  
seen many wonderfull things in our  
dayes, we have heard more wonder-  
full, we may conceive most wonder-  
full, and almost infinite. How then  
shall we come to understand the great-  
nesse, and value of the rewards?   
surely no tongue created, either of  
man, or Angel, can expresse the same.  
No imagination conceive, no under-  
standing comprehend it, Christ him-  
self hath said, no man knoweth it, but  
he that enjoyeth it, and therefore he  
 calleth it, hidden *Manss*, in the same  
place; notwithstanding as it is repor-  
ted of a learned *Geometrician*, that  
finding the length of *Hercules* ston  
upon the hill of *Olimpus*, drew out  
his whole body by the proportion of  
that one part: so we by some thing  
only set down in Scripture, and by  
some other Circumstances, agreeing  
therewerto, may frame a conjecture of  
the matter, though it come far behind

the

which be thing it self.

I have shewed before, how the Scripture calleth it a heavenly, and everlast-  
ing, and a most blessed Kingdom; where-  
by is signified, that all must be  
have Kings, that are admitted thither: To  
our like effect it is called in other places; a  
town of glory, a Throne of Majesty,  
Paradise, or place of pleasure; a life  
everlasting. St. John the Evangelist, be-  
ing in his banishment, by speciall  
priviledge, made privy to some know-  
ledge, and feeling thereof, as well for  
his owne comfort, as for ours, taketh in  
den and to describ it by comparison of  
a City, affirming that the whole City,  
but of pure gold, with a great, and  
the high wall of the precious stone, called  
aspis. This wall had also 12. founda-  
tions, made of 12. distinct precious  
stones, which he there nameth: also  
12. gates, made of 12. rich stones, cal-  
led Margarites, and every gate hath an  
of faire Margarite. The streets of the  
City, were paved with gold, interlaid  
also with pearles, and precious stones.  
The light of the City, was the clear-  
ness, and shining of Christ himself,  
and sitting in the midst thereof.

From

From whose seate proceeded a River of water, as cleare as Cristall, to refresh the City, and on both sides of the bankes, there grew the tree of life, giving out continuall and perpetuall fruit: There was no night in that City, nor any defiled thing entered therein, but they that are within shall reign (saith he) for ever, and ever.

By this description, of the most riuing and precious things that this world hath, St. John would give us to understand the infinite value, glory, and majesty of this felicity, prepared for us in heaven: though, as I have noted before) it being the princely inheritance of our Saviour Christ, the Kingdom of his Father, the eternall habitation of the holy Trinity, prepared before all worlds, to set out the glory and expresse the power, of him that hath no end, nor measure, either in power, or glory: we may very well think with St. Paul, that neither tongue can declare it, nor heart can imagine it.

O miserable Children of men, that are born to so rare and singular a dignity, and yet cannot be brought to consider love, or esteem of the same.

Other

Other such considerations there be, to shew the greatnessse of this felicity, of life that if God hath given so many pleasures, and comfortable guifts in this life, (as we see are in this world) then being a place of bannishment, a place of sinners, a vail of misery, and the time of repenting, weeping and wailing, what will he do in the life to come, to the just, to his friends, in the time of joy, and marriage of his Son? This was a most forceable consideration, with good St. *Augustine*, who in the secret speech of his soule with God, said thus. O Lord, if thou for this vile bedy of ours, give us so great, and innumerable benefits, from the Firmament, from the Ayre, from the Earth, from the Sea, by light, by darkness, by heate, by shadow, by dewes, by showers, by winds, by raines, by birds, by fishes, by beasts, by trees, by multitude of hearbes, and variety of plants, and by the ministry of all thy Creatures.

O sweet Lord, what manner of things, how great, how good, and how innumerable are those which thou hast prepared in

in our heavenly countey where we  
shall see thee face to face? If thou do  
great things for us in our prison, what  
wilt thou give us in our pallace, If thou  
givest so many things in this world, to  
good and evill men together, what  
haſt thou layd up for good men only  
in the world to come? If thine enimies  
and friends together are so well pro  
vided for in this life, what ſhall the  
only friends receive in the life to come?  
If there be ſo great ſolaces in the  
dayes of tears, what joy ſhall there be  
in that day of marriage, if our gealed  
containe ſo great matters, what ſhall  
our Countrie, and Kingdome doe.

O my Lord and God, thou art a great  
God, and great is the multitude of thy  
magnificence, and sweetnesse. And  
there is no end of thy greatness, no  
number of thy wisdom; nor measured  
thy benignity; ſo is their neither  
numbers nor measure of thy reward  
towards them that love, and faithfully  
ſerve thee. Hitherto St. Anſtix. Another  
way to conjecture of this felicity is to  
consider the great promises which God  
maketh in the Scriptures, to honor  
and gloriſe man in the life to come  
who

whosoever shall honour me ( saith  
God ) I will glorifie him.

And the Prophet *David*, as it were  
complaineth joyfully , that Gods  
friends were so much honoured by  
him , which he might with much  
more cause have said, if he had lived in  
the new Testament , and had heard  
that promise of Christ , that his Ser-  
vants should sit down and banquer,  
and that himself would serve, and mi-  
nister unto them in the Kingdom of  
his Father.

But now to come to that point of  
this felicity, which doth appertain to  
the scul, as the principal part, it is to  
be understood; that albeit there be ma-  
ny things that do concur to this felici-  
ty, for the accomplishment, & perfecti-  
on of happynesse , yet the fountaine of  
all is , but one onely thing called by  
Divines , the sight of God, that ma-  
keth us happy. This only sight of God  
is our happiness : If we would enter  
into these considerations , no doubt  
but we should be more inflamed, with  
the love of this felicity ( prepared  
for vs) then we are; and consequently,  
should

73  
should strive more to gain it, then we  
do. And to the end thou mayst con-  
ceive, some more feeling in the matter  
(gentle Reader) consider a little with  
me, what a joyfull day shall that be  
at thy house, when having lived in the  
fear of God, and atchieved in his ser-  
vice the end of thy peregrination (by  
the meanes of death) to passe from  
misery, and labour to immortality; and  
in that passage, (when other men be-  
gin to feare) thou shalt lift up thy  
head in hope, according as Christ pro-  
miseth, for that the time of thy salva-  
tion cometh.

Tell me, what a day shall that be  
when thy soule stepping forth of pi-  
son, and conducted to the Tabernacle  
of Heaven, and shall be received there  
with the honourable Companies, and  
Troopes of that place? with all the  
blessed spirits mentioned in Scripture  
as Principalities, Powers, Veru-  
Dominated, Thrones, Angels, Arch-  
angels, Cherubines, and Seraphines  
also with the holy Apostles, and  
Disciples of Christ, Patriarks, Proph-  
ets, Martyrs, Innocents, Consta-  
tory, and Saints of God?

All which shall triumph at thy Coronation, and glorification. What joy will thy soule receive at that day, when shee shall be presented in the presence of these States, before the Seat & Majestie of the *blessed Trinity*, with recitall, and declaration of all thy good works, and travells, suffered for the love & service of God? When there shall be laid down in that honourable Confistory, all thy vertuous deeds, al thy labors that thou hast taken in thy calling; all thy almes, all thy prayers, all thy fasting, all thy innocence of life, all thy patience in injuries, all thy constancie in adversities, all thy temperance in meats, all thy vertues of thy whole life? When all (I say) shall be recounted there, al commended, all rewarded; shalt thou not see now, the value & profit of a vertuous life? shalt thou not confess, that gainful, & honorable, is the service of God? Shalt thou not now be glad, & bless the hour, wherein first thou resolvedst thy self to leave the service of the world, to serve God? Shalt thou not think thy selfe to be beholden to him that perswaded thee unto it? Yes verily: But yet more then this, when as being so neere thy passage here, thou

Shalt consider into what a port, and ha-  
ven of security thou art come, and shalt  
ooke backe upon the dangers which  
thou hast pasted, and wherein other  
men are yet in hazzard ; thy cause of  
joy shall greatly be increased. For thou  
shalt see evidently, how infinite times,  
thou wert in danger to have perished  
in that journey, if God had not held  
his provident hand over thee.

Thou shalt see the dangers wherein  
other men are ; the death and damna-  
tion, whereinto many of thy friends  
and acquaintance have fallen ; the eter-  
nall paines of Hell incurred by many,  
that used to laugh and be merry with  
them in this world. All which shall aug-  
ment the felicity of this thy blessed e-  
state. And now for thy selfe, thou  
mayest be secure thou art out of all dan-  
ger for ever and ever.

There is now no more need of feare,  
of watchings, of labour, of care ; thou  
mayest lay down all armour now, bet-  
ter then the Children of *Israel* might  
have done when they had gotten the  
Land of promise ; for there is no more  
Enemy to assault thee, there is no wily  
Serpent to beguile thee. All is peace,

all

All is rest, all is joy, all is security. Thy onely exercise, must be now to rejoice, to triumph, to sing *Hallelujah* to the Lambe, which hath brought thee to this felicitie, and will keep thee in the same, world without end.

But now to draw towards an end in this matter, (though there be no end in the thing it selfe) let the Christian Reader consider, whereto he is borne, and whereof he is in possibilitie if he will. He is born heire apparent to the Kingdome of heaven, a Kingdome without end, a Kingdome without measure, a Kingdome of blisse, the Kingdome of God himself: he is borne to be joynt heire with Jesus Christ, the Sonne of God, to raigne with him, to triumph with him, to sit in judgement with him, to judge the very Angels with him. What more glory can be thought upon, except it were to become God himself? All the joyes, all the riches, all the glory that heaven containeth, shall be powred out upon him, who wil not esteeme of this royll Inheritance? Especially, seeing that now we have so good opportunity, to the obtaining thereof, by the benefit of our redemp-

tion, and grace purchased to us therein.

Tell me now (Gentle Reader) why wilt thou not accept of this his offer? Why wilt thou not accompt of this his Kingdome? Why wilt thou not buy this glory of him, for so little a labour, as he requireth? There is not the wickedest man in the world, but taketh more travell and pains in going to Hell, then the most painefull servant of God in obtaining of heaven. Follow thou not their folly then (deare brother) for thou shalt see them suffer greevously for it one day; when thy heart shall be full gald thou hadst no part among them. Let them goe now, and bestow their time in vanitie, in pleasures, in delights of the world. Let them build Pall ces, purchase Dignities, and peeces and patches of ground together; Let them hunt after Honours, and build Castels in the Ayre, the day will come (if thou beleeve Christ himselfe) wherein thou shalt have small cause to envie their felicity.

To conclude then, this prize is set up for them that will strive for it. For us not every one that saith to Christ,

*Lord,*

Lord, Lord, that shall enter into the kingdome of heaven : but they onely which doe the will of Christ his Father in heaven. Though this Kingdome of Christ be set out to all : yet every man shall not come to raigne with Christ ; but such onely, as shall be content to suffer with Christ. Thou art therefore to sit down, and consider, according to thy Saviours councell what thou wilt doe, whether thou have so much spiruall money as is sufficient to build this Towre, or no : That is, whether thou have so much good will as to bestow the paines of suffering with Christ, (if it be rather to be called pain then pleasure) that so thou maist raigne with him in his Kingdome. This is the question, that is the very whole issue of the matter, that hath been spoken before, either of thy particular end, or of the Majestie, bounty, and justice of God; and of the account he wil demand of thee. Also of the punishment or reward, laid up for thee. All this is spoken to this end, that thou wouldest finally resolve what thou shouldest doe ; and not to pass over thy time in careless negligence, as many doe : never

tion, and grace purchased to us therein.

Tell me now (Gentle Reader) why wilt thou not accept of this his offer? Why wilt thou not accompt of this his Kingdome? Why wilt thou not buy this glory of him, for so little a labour, as he requireth? There is not the wickedest man in the world, but taketh more travell and pains in going to Hell, then the most painfull servant of God in obtaining of heaven. Follow thou not their folly then (deare brother) for thou shalt see them suffer greevously for it one day; when thy heart shall be full gald thou hadst no part among them. Let them goe now, and bestow their time in vanitie, in pleasures, in delights of the world. Let them build Pall ces, purchase Dignities, and peeces and patches of ground together; Let them hunt after Honours, and build Castels in the Ayre, the day will come (if thou beleeve Christ himselfe) wherein thou shalt have small cause to envie their felicity.

To conclude then, this prize is set up for them that will strive for it. For is not every one that saith to Christ,

*Lord,*

Lord, Lord, that shall enter into the kingdome of heaven : but they onely which doe the Will of Christ his Father in heaven. Though this Kingdome of Christ be set out to all : yet every man shall not come to raigne with Christ ; but such onely, as shall be content to suffer with Christ. Thou art therefore to sit down, and consider, according to thy Saviours councell what thou wilt doe, whether thou have so much spirituall money as is sufficient to build this Towre, or no : That is, whether thou have so much good will as to bestow the paines of suffering with Christ, (if it be rather to be called pain then pleasure) that so thou maist raigne with him in his Kingdome. This is the question, that is the very whole issue of the matter, that hath been spoken before, either of thy particular end, or of the Majestie, bounty, and justice of God; and of the account he wil demand of thee. Also of the punishment or reward, laid up for thee. All this is spoken to this end, that thou wouldest finally resolve what thou shouldest doe ; and not to passe over thy time in careless negligence, as many doe : never

spying their owne errour, untill it be too late to amend it. For the love of God, then (deare brother) and for the love that thou bearest to thine owne soule, shake off this dangerous security, which flesh and blood is wont to lull men in ; and make some earnest resolution, for looking for thy soule in the life to come, remember often that worthy sentence ; This life is but a moment of time, whereof all eternity of life, or death to come dependeth. If it be a moment, and a moment of so great importance, how is it past over by worldly men, with so little care as it is ? And if all this thatc hath been said ( gentle Reader ) will not prevaile with thee, little hope is there, that any other will doe thee good. Wherefore here I end, beseeching our Lord God, and Saviour Jesus Christ, which was content to pay his own blood, for the purchasing this noble inheritance unto us, give us his holy grace, to esteeme of it as the great waight of the matter requireth ; and not by negligence to lose our portions therein.

*Of the choise of Religion.*

**V**ariety in any thing disturbeth the mind, and leaves it waving in a dubious trouble ; and then, how easie is it, to sway the mind to either side ? But among all the diversities that wee meet with, none troubles us more, then those that are of Religion. Tis rare to finde two Kingdoms one ; as if every Nation had (if not a God, yet at least) a way to God by it selfe. This stumbles the unsettled soule : that not knowing which way to take, without danger of erring, sticks to none ; so dyes, ere he doe that for which he was made to live, the service of the true Almighty.

We are borne as men set down in the middest of a Wood : circled round with severall voyces calling us. At first we see not, which will lead us the right way out : So divided in our selves, we sit still, and follow none, remaining blind in a flat Atheisme ; which strickes deep at the Foundation, both of our own, &c the whole worlds happiness. Tis true, if we let our dimmed understanding search in these varieties (which yet is

the onely meanes that we have in our selves, to do it with) we shall certainly lose our selves in our windings ; there being in every of them, some thing to beleeve, above that reason which leads us to the search.

Reason gives us the Annatomy of things, and illustrates with a great deale of plaineness, all the waiers that shee goes ; but her line is too short to reach the depths of Religion : Religion carries a confutation along with it : and with a high hand of soverainty, awes the inquisitive tongue of nature : and when shee would sometimes murmur privately, she will not let her speake ; Reason like a milde Prince, is content to shew his subjects the causes of his commands, and rule ; Religion with a higher straine of Majestie, bids doe it, without inquiring further then the bare command, which without doubt, is a meanes of procuring mighty reverence. What we know not, we reverently adiuire ; what we doe know, is in some sort subject to the triumphs of the soul, that hath discovered it : and this not knowing, makes us not able to judge. Every one tells us, his own is the truwest, and

and there is none, I thinke, but hath  
been sealed with the blood of some, nor  
can I see, how we may more then pro-  
probably, prove any ; they being all  
set in such heights, as they are not sub-  
ject to the demonstrations of reason.

And as wee may easier say, what  
a soule is not, then what it is : so  
we may more easily disprove a Religi-  
on for false, then proove it for one that  
is true. There being in the world farre  
more error then truth. Yet is there be-  
sides, another nisery, neere as great as  
this, and that is, that we cannot be our  
owne chousers, but must take it upon  
trust from others. Are we not oft, be-  
for we can discerne the true, brought  
up and grounded in the false, sucking  
Heresie with our milke in childhood? Nay,  
when we come to yeares of abler  
judgement, wherein the mind is grown  
up compleate man ; we examine not the  
soundness, but retaine it merely, be-  
cause our Fathers taught it us : what  
a lamentable weaknes is this in man,  
that he should build his eternall well-  
fare, on the approbation of, perhaps,  
a weake and ignorant Parent? Oh, why  
is our neglect, the most in that, wherein

cur care should be greatest ? How few are there which fulfill that precept, of trying all things, and taking the best ? Assuredly though Faith be above Reason, yet is there a reason to be given of our faith : he is a foole that beleeves he knows not what, nor why.

Among all the diversities of Religion, that the world holds, I think it may stand with most safety, to take that, which makes most for Gods glory, and mans quiet.

I confess, in all the Treatises of Religion that I ever saw, ; I find none that I should so soone follow, as that of the Church of *England* : I never found so sound foundation, so sure a direction for Religion, as the Song of the Angels at the birth of Christ. *Glory be to God on high.* There is the honour, the reverent obedience, and the admiration, and the adoration which we ought to give him. *On earth peace.* This is the effect of the former, working in the hearts of men, whereby the world appeares in his noblest beuty, being an entire chaine of inter-mutuall amity. *And good will towards men.* This is Gods mercy, to reconcile man to himselfe af-

ter his fearfull disertion of his maker.

Search all Religions the world through, and you will find none, that ascribes so much to God, nor that constitutes so firm a love among men, as does the establisht Doctrine of the Protestant Church among us. All other either detract, from God, or infringe the peace of men.

The Jewes in their *Talmod* say, before God made this, he made many other worlds, and mard them again, to keepe himself from idleness.

The Turkes in their *Alcaron*, bring him in discoursing with the Angels, and they telling him, of things which before he knew not: and after they make him sweare by *Mahomets* pen and lynes, and by Figs and Olives.

The Papists portray him as an old man, and by this meanes dis-deifie him, derogating also, from his Royalty, by their odious interposing of merits; and for the society of men, what bloody tenents do they all hold? as he deserves not the name of Rabby, that hates not his enemy to death. That 'tis no sin to revenge injuries: that 'tis meritorius to kill an Heretike, with whom

whom no faith is to be kept, even to the ungluing of the whole worlds frame, contected only, by comerce, and contracts.

What abhor'd barbarisme, did *Selimus* leave in precept to his Successour *Soliman*? which though I am not certain, they were ratified by their Mufties. I am sure they are practiced by the Inheritors of the Empire. By this taste learn to detest them all.

*Think not thy kindreds murther ill;  
tis none,*

*By thy slain brothers, to secure thy  
Throne.*

*This is the way, how kingly names  
may be,*

*In fast, and from destructive ter-  
rors free.*

In other Religions of the Heathen, what fond opinions have they held of their gods? reviling with unseemly threats; whē their affaires have thwarred them: as if allowing them the name, they would conserve the *Numen* to themselves: In their sacrifices, how butcherly cruell? as if (as tis said of them)

them) they thought by inhumanity to appease the wrath of an offended Deity. The Religion which we now profess doth establish all in another strain; what makes more for Gods glory? what more for the mutuall love of man, then the Gospel? all our abilities of good we offer to God, as the Fountain from whence they streme. Can the day be light, and that light not come from the Sun? can a Clock go without a waight to move it? or a keeper to set it? as for man, it teaches him to tread on Cotton, milds his wilder temper, and learnes him in his patience, to affect his enemies, and for that which doth partake on both: it makes just God, a friend to unjust man; without being unjust, either to himself or man.

Sure it could be no other then the invention of a Deity, to find out a way, how man that had justly made himselfe unhappy, should with a full satisfaction to exactest justice, be made again most happy. I would wish no man, that is able to trye, to take his Religion upon others words: but once resolved in it,

\*tis dangerous to neglect, where we  
know we do owe a service. For

*God neglected plentiously,  
Plagued mournfull Italy.*

And this before *Horrace* his time,  
when God is neglected of man, man  
shall be condemned of God; when  
man abridgeth God of his honour,  
God will shorten man of his hap-  
piness.

It cannot but be best to give all to  
him, of whom, whatsoever we have,  
we have received and we hold: I be-  
lieve it saftest, for to take that Religion,  
which most magnifies God, and makes  
most for the peaceable conversation of  
men. For as we cannot ascribe too  
much to him, to whom we owe more,  
then we can ascribe; So I think, the  
most splended estate of man, is that,  
which comes nearest to his first Crea-  
tion; wherein all things wrought toge-  
ther, in the pleasant imbracements of  
mutuall love and Concord.

*That Divinity does not crosse nature so  
much as exceede it.*

They that are Divines without Philosophy, can hardly maintain the truth in their disputationes: 'tis possible they may have an infused faith, sufficient for themselves: but if they have not reason too, they will scarcely make others capable of their instruction: certainly, Divinity, and morallity are not so averse, but that they well may live together. For, if nature be rectified by Religion, Religion is strengthned again by nature: And as some hold of fate, that there is nothing happens below, but is writ above in the Starrs, only we have not skill to find it: So I beleieve there is nothing in Religion that is contrary to reason, if we knew it rightly. For conversation among men, and the true happiness of man, Philosophy hath agreed with Scripture.

Nay, I think I may also adde, for defining of God, except the Trinity, as neare as man can conceive him: how exact hath he made Justice? how busie to find out truth? how rightly directed love?

love? exalting with much earnestness, all those graces, that are any way amiable: He that seekes in *Plato*, shall find him, making God the *solum sumnum bonum*. To which a pure, and virtuous life is the way. For defining God, my opinion is, that man, neither by divinity, nor Philosophy can, as they say, tell what he is. It is fitter for man to adore, and admire him, then in vain to study to comprehend him. God is for man to stand amazed, & wonder at.

The clogged and drossie soule, can never sound him, who is the unimaginable Fountain of spirits, and from whom all things by a gradnare derivation, have their light, life, and being. In these things they agree. But I find three other things wherein. Divinity overoureth nature: In the Creation of the world, in the redemption of man, and in the way and rites, wherein God will be worshipped: In the Creation of the world, no Philosophy, could ever reach at that, which *Moses* taught us. Here the Humanists were all at a stand, and far, all their conjectures, being rather witty, and conceits, then true and reall. Some would have all things

from

from fire, some from Ayre, some from water, some from earth, some from numbers, some from atomies, from simples some, and some from compounds. *Aristotle* came the nearest in finding out the truest *materia prima*; but because he could not believe this made of nothing, he is content to erre, and think it was eternall. Surely, his conceit was as far from reason as the other, his reason might have fled unto omnipotency, as well as to eternity: And so indeed when Philosophy hath gone as far as she is able, she ariveth at Almighainesse, and in that *Abbi* is lost, where not knowing the way, she goeth but by guesse, and cannot tell when she is, or right, or wrong; yet is she rather subordinate, then contrary. Nature is not crosse, but runs into omnipotency, and like a petty River, is swallowed in that bondes Main. For the redemption of man: Even the Scripture calles it a mystery, and all that humanity could ever reach of this, was only a flying to the generall name of mercy, by the urgins of the Conscience; They all knew they had failed and fallen, their own bosomes would tell them

them thus : but the way how they  
might be restored, never fell into their  
heathen thoughts.

This was a worke that God declared  
only to his own peculier : by the im-  
mediate revelation of his Word, & Will.

For the manner, how God would be shal-  
lowshipped, no *Naturalist* could ever  
finde it out, till he himself gave dim-  
ensions from his sacred Scripture. In the  
first Chapter to the *Romans*, St. Paul  
grants, *That they may know God, through  
the visibilities of his works* : but for their  
ignorance in this, he fayes: *The vni-  
versal knowledge of God is revealed against them, because  
that when they knew God, they glorified  
him not as God, but turned the glo-  
rificatiōn of the incomparable God to the sim-  
ilitude of the Image of a corruptible  
man, and of birds, and of fourre-footed  
beasts, and of creeping things.* And these  
three things the Scripture teacheth, which  
else we could never have learned  
from all the Books in the world. The  
we see for Morality, nature still is some-  
thing peart and vigorous. But in the  
things of God, it is confirmed that she  
is thick sighted, and cannot see them.  
Can a Flye comprehend man upon the

the top of a Monarchy? no more can man comprehend God in the height of Omnipotencie. There are as well misteries for Faith, as causes for reasons: This may guide me, when I have to deale with man: but in divine affaires, reason shall wait on Faith, and submit to her prerogative. The Conscience is great, but God is farre greater then it.

*Of mans Imperfection..*

**O**f my self what can I doe without the hazzard of erring? nay, what can I thinke? nay, what can I not doe, or not thinke? even my best busines, and my best vacancy, are works of offence, and error; uncomfortable constitution of man: that canst not but be bad, both in action and forbearance; corruption mixeth with our purest devotions: and not to performe them, is neglect: When we think not of God at all, we are impious and ungratefull: when we doe, we are not able to think aright. Imperfection swaies in all the weake dispatches of the Palsied soul. If the Devill be absent, our owne fraileties are his tempting Deputies. If those forbear, the meritorious world claps our cheeks, and fonds us to a cozening faile.

faile. So which way soever we turne, we are sure to be bitten with the one, or the other head of this *Cerberus*. To what can we intend our selves, wherein there is not a Devill to entrap us? If we pray, how he casts in wandring thoughts, or by our eyes, steale away our hearts, to some other object then God. If we heare he hath the same policie, and prejudiceth our opinion with the man, or part of his doctrine. If we read, he perswades to let reason judge, as well as Faith: So measuring by a false rule, he would make us beleeve, Divinity is much short of what it shewes for. If we doe good works, he doth poysone them with *Pharaisme*, and make us by overvaluing lose them. If we doe ill, he encourages us to a continuance: and at last accuseth us. If nothing, we neglect the good we should doe. If we sleep, he comes in dreames, and wantonned the ill inclining soule: If we wake, we mispend our time; or at best, doe good, not well. So by bad circumstances, poysone a well intended principall.

Even actions of necessitie, wee dispatch not without a staine: We drinke

to

to excess, and the drowning of the  
braine. We eat, not to satisfie nature,  
but to overcharge her: and to venerate  
the unbridled spirits.

As a Mill wheele is continually turnd  
round, and ever drenched with a new  
stremme: so are wee alwaies hurried  
with successions of various sinnes. Like  
Arrowes shot in mighty windes, wee  
wander from the Bow that sent us.  
Sometimes we thinke we doe things  
well: but when they are past, we are  
sensible of the transgression. We pro-  
gress in the waies of vice, and are con-  
stant in nothing, but perpetuall offend-  
ing. You may see the thoughts of the  
whipping Satyrist how divine they are.

*Nature is motive in the quest of ill,  
Stated in mischiefe: all our ablest skill  
Cannot know right from wrong:*

*till wrong be done:*

*Fixt nature will to condem'd customs run  
Unchangeably: Who to his sins can set  
A certaine end? When hath he ever met  
Blushes once from his hardned  
forthead throwne?  
Who is it sins, and is content with one?*

Surely

Surely there will not a man be found that is able to answer to these quæries; Their soules have ceeled eyes, that can see nothing but perfection in their own labours. It is not to any man given absolutely, to be absolute.

I will not be too forward in censuring the workes of others; nor will I ever do any, that I will not submit to judgement, and correction: yet so, as I will be able, to give a reason, why I have ordered them as the world sees.

*Of truth and bitterness in jests.*

IT is not good for a man to be too tart in his jests, bitterness is for serious potions: not for healths of merriment, and the jollities of a mirthfull feast. An offensive man is the Devils bellowes, wherewith he blowes up contentions and jarres.

But among all passages of this nature, I find none more galling than an offendive truth; for thereby we run into two great errors.

One is, we childe that in a loose laughter, which should be grave, and favour

und savour both of love and pitty. So we  
ries; rub him with a poysoned oyle, which  
can spreads the more for being put in such  
heir a fleeting suppleness.

The other is, we defend to particu-  
lars, and by that meanes, draw the  
whole Company to witness his dis-  
grace we break it on.

The Souldier is not noble, that  
makes himself sport, with the wounds  
of his own Companion. Whosoever  
will jest, should be like him that flou-  
rishes at a show: He may turne his  
weapon any way, but not any more, at  
one then at another.

In this case things like truth, are bet-  
ter then truth it self, nor is it lesse ill,  
then unsafe, to fling about this worm-  
wood of the braine: Some noses are  
too tender to indure the strength of  
the smell. And though there be many  
like tiled houses, that can admit a fal-  
ling spark, unwarm'd; yet some again,  
are covered with such light drye straw,  
that with the east touch they will  
kindle, and flame about your troubled  
eares: and when the house is on fire, it  
is no disputing, with how small a mat-  
ter it came: it will quickly proceede

to

to mischief. Anger is but a step from rage, and that is wildfire, which will not be extinguished. I know, wise men are not too nimble at an injury: For, as with fire, the light stuffe, and rubbish, kindles sooner, then the solid, and more compacted; so anger sooner inflames a foole, then a man composed in his resolutions. But we are not sure always to meeete discrete ones: nor can we hope it, while we our selves are otherwise, in giving the occasion.

Fooles are the greater number: wise men are like Timber trees in a wood, here and there one: and though they be most acceptable, to men, wise, like themselves, yet have they never more need of wisdom, then when they converse with the ringing elboes: who, like corrupt Ayre, require many Antidotes, to keepe us from being infected: But when they grow bitter to a wise man, we are then worse; for he sees further into the disgrace, and is able to harme us more.

Laughter should dimple the cheeke, not furrow the brow into roudgedness: The birth is then prodigious, when mischief is the child of mirth. All should

should have liberty to laugh at a jest, but if it throwes a disgrace upon one, like a crack of a string it makes a stop in the Musick. Flouts we may see proceed from an inward contempt, and there is nothing cuts deeper in a generous minde then scorne. Nature at first makes us all equall, we are differenced but by accident, and outwards ; and I thinke it is a jealousie that she hath infused in man for the maintaining of her owne honour against externall causes, and though all have not wit to reject the Arrow, yet most have memory to retaine the offence ; which they will be content to owne a while, that they may repay it both with more advantage and ease. 'Tis but an unhappy wit that stirs up enemies against the owner, a man may spit out his friend from his tongue, or laugh him into an enemy. Gall in mirth is an ill mixture, and sometimes truth is bitterness : I would wish any man to be pleasingly merry, but let him beware he bring not truth on the stage like a wanton with an edged weapon.

*Of the uncertainty of life.*

**M**iserable brevity, more miserable uncertainty of life ; we are sure we cannot live long, and uncertaine that we shall live at all, and even while I am writing this, I am not sure my Pen shall end the sentence ; our life is so short, that we cannot in it contem-plate what our selves are, and so un-certaine as we cannot say, We will re-solve to doe it. Silence was a full an-swer in that Philosopher, that being asked, What he thought of humane life, said, Nothing, turn'd him round and vanish't : like leaves on Trees, we are the sport of every puffe that blows, and with the least gust we may be sha-ken from our life and nutriment : We travell, we study, we thinke to defect the world with continuall searches, when while we are contriving but the nearest way to it, Age, and consumed yeares overtake us, and onely labour payes us the losses of our ill expended time : Death whiskes about the un-thoughtfull world, and with a Pega-sian speed fijes upon unwearied man,

with

with the kick of his heele, or the dash  
of his foot, springing fountaine of  
teares of friends. If Nature had not  
made man an active Creature, that he  
should be delighted in imployment,  
nothing would convince him of more  
folly then the durance of some enter-  
prises that he takes in hand, for they  
are many times of such a future length  
as we cannot in reason hope to live till  
their conclusion comes. We build as  
though we laid foundations for eter-  
nity, and the expeditions we take in  
hand, are many times the length of  
three or four lives. How many War-  
riers have expired in their expugna-  
tions, leaving their breath in the places  
where they laid their Seige? Certain-  
ly, he that thinkes on lifes casualties,  
can neither be carelesse nor covetous:  
I confesse, we may live to the Spectacle  
and bearing-staffe, to the stooping  
Back, to the Snow, or the slacknesse  
of the declining Crowne, but how  
few are there that can unfold you a  
Diarie of so many leaves? More doe  
dye in the spring and summer of their  
yeares, then live till autumne, or their  
growned winter. When a man shall

exhaust his very vitality for the hoarding up of fatall Gold, and shall then thinke how a haire, or fly, may snatch him in a moment from it, how it quells his laborious hope, and puts his posting minde into a more safe and quiet pace : unlesse we were sure to injoy it, why should any man straine himselfe for more then is convenient ? I will never care too much for that I am not sure to keepe, yet I know, should all men respect but their owne time, an age or two would finde the world in ruine. So that for such actions men may plead their charity, that though they live not to injoy those things themselves, they shall yet be beneficiale to posterity : And I rather thinke this an instinct that God hath put in man for the conservation of things, then an intended good of the Author to his followers. Thus, as in propagation we are more beholden to the pleasure of our Parents, then their desire of having us : So in matters of the world and fortune, the aimes of our Predecessors for themselves have by the secret worke of providence cast benefits upon us : I will not altogether

ther blame him that I see begins things lasting, though they be vanities to him ; because he knowes not who shall enjoy them, yet they will be things well fitted for some that shall succeede them : They that doe me good, and know not of it, are causes of my benefit, though I doe not owe them my thankes ; and I will rather blesse them as instruments, then condemne them as not intenders.

*Of Reward and Service.*

**W**hen it lights upon a worthy nature, there is nothing procures a more faithfull service then the Masters liberality, nor is there any thing makes that appeare more then a true fidelity ; they are each of other alternate Parents, begetting, and begotten ; Certainly, if these were practised, great men need not so often change their followers, nor would the Patrons be abandoned by their old Attendants ; rewards are not given, but payed to servants that be good, and wise, nor ought that blood to be accounted lost, which is out-letted for a

noble Master ; worth will never faile to give desert her bayes. A liberall Master that loves his Servant well, is in some sort a god unto him, which may both give him blessings and protect him from danger. And beleive it on the other side, a diligent and discreet servant is one of the best friends that a man can be blest withall ; he can doe what soever a friend may, and will be commanded with lesser hazzard of loosing ; nay, he may in a kinde challenge a glory above his Master, for though it be harder to play a Kings part well, then 'tis to act a Subjects, yet Natures inclination is much more bent to rule then obey, service being a condition which is not found in any Creatures of one kinde but man : Now if the question be when men meet in these relations, Who shall the first begin, the lot will surely fall upon the servant, for he is tyed in duty to be diligent, and that ever bindes without exception. The Lord is tyed but by his Honour, which is voluntary, and not compulsive, liberality being a free adjection, and not a tye in his bargaine. 'Tis good sometimes for a Lord to use a servant like

like a friend, like a companion, but 'tis alwaies fit for a servant to pay him the reverence due to a Master: pride becomes neither the Commander, nor the commanded. Every Family is but a severalll plumbe of Feathers, the meanest is of the selfe same stufte, on-ly he that made the plumbe was pleased to set the Lord highest: the power of commanding is rather politicall then from equall natute.

The service of man to man followed not the Creation, but the fall of man; and till *Noah* cursed his sonne, the name of servant is not read in Scripture; since there is no absolute freedome to be found below: Even Kings are but more splended Servants for the com-mon Body. There is a mutuality be-tween the Lord and Vassels. The Lord serves them of necessaries, and they him in pleasures, and conveniences; vertue is the truest liberty, nor is he free that stoops to passions, nor he in bondage that serves a noble Master. When *Demonax* saw one cruell in the beating of a servant; Eye ( sayes he ) forbeare, least by the world your selfe be taken for the servant. And if

He knowes no bondage Whom a good King  
rayes,  
For freedome never shines With clearer  
rayes,  
Than when brave Princes reigne.

Imperiousnesse turns that servant  
into a slave, which moderation makes as  
an humble speaking friend. *Seneca* be-  
gins an Epistle with rejoicing, that his  
friend lived familiar with his servant.  
Neither can have comfort where both  
are uncommunicable ; I doe confesse  
the like countenance is not to be  
shewed to all ; That which makes a  
wise man modest, makes a foole un-  
mannerly : 'Tis the saucy servant that  
causes the Lord to shrinke his descen-  
ding favours, of the two, pride is the  
more tollerable in a Master ; The o-  
ther is preposterousnesse, which *Sa-  
lomon* saw the earth did groane for.  
*Hadrian* sent his inferiour servant a  
box on the eare for walking but be-  
tweene two Senators. As I would not  
serve so be admitted to nothing but to  
high

high commandes, so I thinke, whosoever is rudely malepert blemishes the discretion of himselfe, and his Lord. As there ought to be equality, because Nature has made it ; so there ought to be a difference, because Fortune has set it ; yet cannot the distance of their fortunes be so much as their nearenesse in being men : no fate can fright away that likenesse.

Let not the Lord abuse his servant, for 'tis possible he may fall below him : Let not the servant neglect his Master, for he may be cast to a meane condition : Let the servant deserve, and the Master recompence ; and if they would both be noble, the best way is for those that be subiect to forget their services, and for those that are Commanders to remember them : So, each loving other for their generous worthinesse, the world shall strew praises in both their paths. If the servant suppose his lot be hard, let him think that service is nothing but the Free-mans calling, wherein while he is, he is bound to discharge himselfe well.

*That all things have a like  
Progression.*

**T**here is the same method thorow all the world in generall, all things come to their height by degrees : there they stay the least of time, then they decline as they rose, only mischiefe being more important, ruines at once what Nature hath been long a rearing. Thus the Poet sung the fall :

*All that man holds hangs bare by slender  
twine,  
By sudden chance, the strongest things  
decline.*

Man may be kild in an instant, he cannot be made to live but by space of time in Conception : we are curdled to the fashion of a life by time and set successions, when all againe is lost, and in a moment of a minute gone. Plants, Fishes, Beasts, Birds, Men, all grow up by leasurely progressions : so Families, Provinces, States, Kingdomes, and Empires, have the same way of rise by

by steps : about the height they must stay a while, because there is a nearnesse to the middle on both sides, as they rise, and as they fall ; otherwise their continuance in that top is but the very point of time, the present now, which now againe is gone ; then they at best descend, but for the most part tumble. And that is true in the smalles particulars, as by taking a large view, the same in the distended barke. There were first Men, then Families, then Tribes, then Common-wealthes, then Kingdomes, Monarchies, Empires, which we finde have been the height of all worldly dignities : So we finde they have slid againe to decay. There was the *Affyrian*, the *Persian*, the *Grecian*, the *Roman* ; and surely the height of the worlds glory was in the dayes of the *Roman* Empire, and the height of that Empire in the dayes of *Augustus* ; peace then gently breathed thorow the Universall. Learning was then in her fullest flourish, no age either before or since could present us with so many towing ingeniuities ; and then, when the whole world was most like unto God, in the sway of one

Mo-

Monarchie, when they saluted him by the title of *Augustus*; and they then like God began to rule, to be called *Imperators*. This I take it was the fulnesse of time, wherein God the Saviour of the world, vouchsafed by taking humane nature upon him, to descend into the world; And surely the consideration of such things as these are not unworthy our thoughts, though our faith be not bred, yet is it much confirmed by observing such like circumstances. But then may we thinke how small a time this Empire continued in this flourish, even the next Emperour *Tiberius* began to degenerate, *Caligula* more, *Nero* yet more then he, till it grew to be imbroyled, and dismembred to an absolute division; since how has the *Turke* seized on the East, and the other on the West? How much is it sub-divided by the deduction of *France*, *Braine*, and *Spaine*? Some have also observed the sight of these Empires, how the first was nearest to the East, the next a degree further of, and so on in distant removalls, following the course of the Sunne: As beginning in the morning

morning of the world, they would make a larger day by declining towards the West, where the Sun goes downe after his rising in the East. This may stand to the Southerne and Westerne inhabitants of the world, but I know not how to the Northerne; for else how can that be said to rise anywhere which resteth nowhere, but is perpetuall in the speed of a Circular motion. For the time, it was when the world was within a very little aged foure thousand yeares, which I doe beleeve was much about the middle age of the world: though seeing there are promises that the latter dayes shall be shortned, we cannot expect the like extent of time after it, which we finde did goe before it: Nor can we thinke but that decay which hastens to the ruine of all lesser things will likewise be more speedy in this. If all things in the world decline faster by farre then they doe ascend, why should we not beleeve the world to doe so too? I know not what certayne grounds they have that dares assume to fore-tell the particular time of the worlds conflagration, but surely in reason

reason, and nature the end cannot be  
mightyly distant : we have seene the  
infancy, the youth, the virillity, all  
past, nay, we have seene it well stept  
into yeares, and desolution, the most  
infallable premonitors of a declination.  
Some could beleeve it with lesse then  
this twenty nine yeaers : Because, as  
the Floud destroyed the former world  
one thousand six hundred and fifty  
yeaers after the first destroying *Adam* :  
so the latter world shall be consumed  
with Fire, one thousand six hundred  
fifty six yeaers after the second saving  
*Adam*, which is Christ : But Idare not  
fix a certainty where God hath left the  
world in ignorance. The exact know-  
ledge of all things is in God only, but  
surely by Collections from Nature and  
Reason, man may helpe himselfe in  
lielihood, and probabilities. Why  
hath man an arguing and premedit-  
ating soule, if not to thinke on the  
course and causes of things, thereby  
to magnifie his Creator in them ? I  
will often muse on such like theames :  
for, besides the pleasure I shall meet  
in knowing further, I shall finde my  
soule by admiration of these wonders

to

to love both reason and the Deity better. As our admiring of things evill, guides us to a secret hate; so whatsoeuer we doe applaud for goodness, cannot but cause some raise in our affection.

*Of Idleness.*

**T**He idle man is the barranest piece of Earth in the Orbe, there is no Creature that hath life but is busied in some action for the benefit of the restlesle world, even the most venemous and ravinous things that are, have their commodities as well as their annoyances, and they are ever ingaged in some action, which both profiteth the world, and continues them in their natures courses; even the Vegetables wherein calme nature dwells, have their turnes and times in fructifying; They leafe, they flower, they seed, nay Creatures quite inanimate are, ( some ) the most laborious in their motion.

With what a cheerfull face the golden Sun chariates thorow the roun-  
ding Sky? How perpetuall is the maiden

maiden Moone in her just and horned mutations? The Fire, how restlesse in his quick and catching flames? In the Ayre, what trans-actions? And how fluctious are the salted waves? Nor is the teeming Earth weary after so many thousand yeares predictions; all which may tutor the Couch-stretched man, and raise the modest red in shewing thorow his unwasht face, that Idle-nesse is the most corrupting fly that can blow in any humane minde. That ignorance is the most miserable which knowes not what to doe; the idle man is like the dumbe Jack in a Virginall, while all the other dance out a winning Musick; this like a member out of joynt, fullens the whole body with an ill disturbing lazinessse.

I doe not wonder to see some of our Gentry growne ( well neare ) the lewdest men of our Land, since they are many of them so mafled in an non-employment. 'Tis action that keeps the Soule both sweet and sound, while lying still does rot it to an ordar'd noysomnesse.

*Augustine imputes Esau's losse of the Blessing partly to his slothfulness, that*

that had rather receive meat then seek it. Surely exercise is the fatting food of the Soule, without which shee growes lanke, and thinly parted. That the followers of great men are so much debauched, I beleieve to be want of imployment, for the Soule impatient of an absolute recessse for want of wholsome food of businesse, preyes upon the lewder actions; 'tis true, men learne to doe ill by doing what is next it, nothing: I beleieve *Salomon* meant the field of the sluggard, as well for the embleme of his minde, as the certaine index of his outward state; as the one is over-growne with thornes and bryers, so is the other with vices and innormities.

When one would bragge the bles-sings of the *Roman* State, that since *Carthage* was raz'd, and *Greece* sub-jected, they might now be happy, as having nothing to feare. Sayes the best *Scipio*, we now are most in dan-  
ger, for while we want businesse, and have no foe to awe us, we are ready to drowne in the mud of vice and slothfulnesse. How bright does the Soule grow with use of negotiation?

With

With what proportioned sweetnesse  
does that Family flourish, where but  
one laborious guide steereth an order'd  
course.

Wheh *Cleanthes* had laboured and  
got some Coyne, he shewes it to his  
companious, and tells them, that he  
now, if he will, can nourish another  
*Cleanthes*. Beleeve it, industry is ne-  
ver wholly unfruitfull, if it bring not  
joy with the in-comming profit, it  
will yet banish mischiefe from thy bu-  
sied gates. There is a kinde of good  
Angell waiting upon diligence, that  
ever carries a Lawrell in her hand to  
crown her.

Fortune they said of old should not  
be prayed unto, but with hands in  
motion. The bosom'd fist beckons the  
approach of Poverty, and leaves be-  
sides, the noble head ungarded; but  
the lifted arme does frighten want,  
and is ever a shield to that noble di-  
rector. How unworthy was that man  
of the world that never did ought, but  
only liv'd, and dy'd? Though *Epami-  
nondus* was severe, he was yet exem-  
plary; when he found a Souldier sleep-  
ing in his Watch, and ran him thorow  
with

with his Sword, as if he would bring the two brothers, Death and Sleep to a meeting; and when he was blam'd for that as cruelty, he said, He did but leave him as he found him, dead. It is none of the meanest happiness to have a minde that loves a vertuous exercise, 'tis duly rising to blessedness and contentation.

They are idle Divines that are not heavened in their lives above the unstudious man, every one shall smell of that he is busied in; As those that stirre amongst perfumes and spices, shall when they are gone, have still a gratofull odour with them: So they that turne the leaves of the worthy Writer, cannot but retaine a smack of their long-lived Author. They converse with vertues soule, which he that writ did spread upon his lasting paper, every good line adds sinewes to the vertuous minde; and withall, hells that vice which would be springing in it.

That I **my selfe** have liberty to doe any thing, I account it from the favouring Heavens, that I have a minde sometimes inclining to use that liberty well;

well; I thinke I may without often-  
tation be thankfull for it, as a bountie  
of the Deity : Sure I should be mis-  
erable if I did not love this businesse in  
this my vacancy. I am glad of that lea-  
sure that gives me leasure to employ  
my selfe; if I should not grow better  
for it, yet this benefit I am sure would  
accrew me, I should both keep my  
selfe from worse, and not have time  
to entertaine the Devill in.

*Of the triall of Faith and Friendship.*

**F**aith and Friendship are seldom  
tryed but in extreames: To finde  
friends when we have no need of  
them, and to want them when we  
have, are both alike and common. In  
prosperity who will not profess to  
love a man? In adversity, how few  
will shew it, that they doe it indeed?  
When we are happy in the spring-tide  
of abundance, and the rising flood of  
plenty, then the world will be our  
servant, then all men will flock about  
us with bared heads, with bended bo-  
dies, and protesting tongues: but  
when these pleasing waters fall to eb-

bing

bing, when wealth but shiftest to another stand, then men looke upon us at a distance, and stissen themselves as if they were in Armour, least ( if they shoule comply us ) they shoule get a wound in the close. Adversity is like *Penelopes* night, which undoes all that the day did weave ; 'tis a misery, that the knowledge of such a blessednesse as a friend is, can hardly be without some sad misfortune ; for we can never thorowly try him but in the kick of malignant chance ; and till we have tryed him, our knowledge can be called but by the name of hope. What a pitifull plight is poore distempered man in, when he can neither be happy without a friend, nor yet know him to be a true friend without his beiug unhappy? Our fortunes, and our selves, are things so closely linked, that we know not which is the cause of the love that we finde, when these two shall part, we may then discover to which of them affection will make winge ; when they are covied together we know not which is in pursuit ; when they rise and breake, we shall then see which is aimed at. I confessie, he

he is happy that findes a true friend in extremity, but he is happier that findeth not extremity wherein to try his friend : Thus the tryall of friendship is, by finding what others will doe for us. But the tryall of faith is, by finding what we will doe for God ; to trust him for estate, when we have the evidence in our Iron Chest, is easie, and not thankes worthy ; but to depend upon him for what we cannot see, as 'tis more hard for man to doe, so 'tis more acceptable to God if it be done; for in that act we make confession of his Deity. We know not in the flowes of our contentednesse what we our selves are, or how we could neglect our selves, to follow God commanding us.

All men will be *Peters* in their bragging tongues, and most men will be *Peters* in their base denials, but few men will be *Peters* in their quick repentance. When we are well, we sweare we will not leave him in our greatest sicknesse ; but when our sicknesse comes, we forget our vowes, and stay ! when we meet with blowes that will force us, either to let goe our hold of God,

end in God, or our selves, then we see to which our soules will cleave the fastest. And of this tryall excellent is the use we may make, if we finde our faith upon the test firme, it will be unto us a perpetuall banquet. If we finde it dastardly starting aside, knowing the weaknesse, we may strive to senew it with a stronger nerve, so that it ever is either the assurance of our happiness, or the way whereby we may finde it; without this confidence in a power that is able alwaies to aide us, we wander both in trouble and doubt. Infidelity is the cause of all our woes, the ground of all our sins; not trusting God, we discontent our selves with feares, and solicitations; and to cure these we run into prohibited paths. Unworthy earthen worme, that can thinke God of so unable a nature, as he will suffer such to want, as with a dutifull indeavour doe depend upon him

It is not usuall with man to be so base, and canst thou beleieve that that most Heroicall, and Omnipotent infinitenesse of his, will abridge a follower of such poore toyes, as the accoutrements

ments of this life are ? Can a Deity be inhumane , or can he that graspes the unemptied provisions of the world in his hands, be a niggard to his Sonnes, unlesse he sees it for their good and benefit ? Nay, couldest thou that readest this ( whosoever thou art ) if thou haddest but a *Sereptine* Widdowes Cruce of Gold, couldest thou let a diligent and affectionate servant that ever waited on thee want necessaries ? Couldest thou endure to see him shamed , in disgracefull raggs ? nipt to the benumming with the Icie Thumes of Winter, complaining for want of sustinance, or neglected in time of sicknes ? I appeale to thy inward and more noble acknowledgement ; I know thou couldst not. O perverse thought of perverted man, and wilt thou yet imagine thou canst want such things as those from so unbounden a bounty as he is ? Serve him, and but beleeve , and upon my soule he will never faile thee for what is most convenient. O my God, my Refuge, my Altar, and my soules Anker, I begge that I may but serve thee, and depend upon thee ; I need not begge supply,

supply. To the other two thou givest without asking, thou knowest for my selfe my soules wishes are not for a vast abundance : If ever I should wish a plenty, it shoulde be for my friends, not me : I care not to abound in a bounding, and I am perswaded I shall never want, nor necessaries, nor conveniencies : Let me finde a heart dutifull, and my faith upon the tryall stedfast, and I am sure these will be ground enough for sufficient happinels while I live here.

### *Of Censure.*

**T**IS the easiest part to censure, or to contradict a truth, for truth is but one, and seeming truths are many, and few workes are performed without errours : No man can write six lines but there may be something one may carpe at, if he be disposed to cavill : Opinions are as various as false, judgement is from every tongue a severall. Men thinke by censuring to be accounted wise, but in my conceit ther<sup>e</sup> is nothing layes forth more of the foole : for this you may ever observe

they that know least censure most. And this I beleeve to be a reason, why men of precise lives are often rash in this extravagancy ; their retirednesse keeps them ignorant in the course of businesse, if they weighed the imperfections of humanity, they would breath lesse condemnation. Ignorance gives disparagement a louder tongue than knowledge does ; wise men had rather know then tell, frequent dispaises are at the best but the faults of uncharitable wit ; any Clown may see the furrow is but crooked, but where is the man that can plough me a straight one ? The best workes are but a kinde of Messalany, the cleanest Corne will not be without some soyle ; no, not after often winnowing : there is a tincture of corruption that dyes even all mortality. I would wish men in workes of others to examine two things before they judge, whether it be more good than ill, and whether they themselves could at first have performed it better : If it be most good, we doe amisse for some errours to condemne the whole ; who will cast away the whole body of the Beast because

cause it inheld the Guts and Ordure? As man is not judged good or bad for one action, or the fewest number, but as he is most in generall: So, in workes we should weigh the generality, and according to that, censure. If it be rather good than ill, I thinke he deserves some praise, for raising Nature above her ordinary flight: Nothing in this world can be framed so intirely perfect, but that it shall have in it some delinquencies, to argue more were in the compriser; if it were not so it were not from Nature, but the immediate Deity. The next, if we had never seene that frame, whether or no we thinke we could have mended it. To espy the inconveniences of a house built is easie, but to lay the plot at first well, is matter of more repute, and speakes the praise of a good contriver. The crooked lines help better to shew the streight; Judgement is more certaine by the eye then in the fancy, surer in things done then in those that are but in cogitation. If we finde our selves able to correct a Copy, and not to produce an Originall, yet dare to deprave, we shew more Criticisme

ticisme than ability : Seeing we should rather magnifie him that hath gone beyond us, then condemne his worth for a few failes.

Selfe examination will make our judgement charitable, 'tis from where there is no judgement that the heaviest judgement comes. If we must needs censure, 'tis good to doe it as *Suitonius* writes of the twelve *Cesars*, tell both their vertues and their vices unpartially, and leave the upshot to collection of the private minde : So shall we learne by hearing of the faults to avoyd them, and by knowing the vertues practise the like : Otherwise, we should rather praise a man for a little good, then brand him for his more of ill ; we are full offaults by nature, we are good, not without our care and industry.

Let us never forget, but consider with good attention for what intent and purpose God created us, and this world for our sakes ; and in placing us therein as Lords of the same : for nothing made it selfe, so nothing was made for it selfe, nor to serve it selfe : The Heavens we see doe serve the

Ayre,

Ayre, the Ayre serveth the Earth, the Earth serveth the Beasts, the Beasts serveth man: And then is the question, Who man was made to serve? for seeing he was not made by himselfe, it is not likely he was made to serve himselfe, but his Creator, who created him and all things else for his use.

True faith is the ground of things hoped for, and the evidence of things that are not seene.

Prayer is an humble request made unto God in Christ, with the lively and feeling affection of the heart, faithfully beleeving to receive what we religi-ously desire.

Let a man never thinke to come to the Kingdom of glory except he enter in at the gates of grace.

Where truth is not invested, grace is not in the heart.

A gracious man is lovely to himselfe, and sin makes him loathsome to his soule, and afraid of his condition.

Let us use our Profession as it should be, not to have an upper Garment to cover a naughty heart, but to labour more and more to put off the old Man, and not to make Religion a

cloke and vaile of Hypocrisie, for besides all the sinnes we have to make Religion serve our turnes, it makes our sinnes the greater.

When a mans Religion shall be a cover to his sinfull courses, that increases his sinne, and makes his sinnes abhominable.

A good Conscience is a Casket to keep Divine truths in, and when we have gotten soule-saving truths, let us keep them by a good Conscience.

When we doe any thing let us reason thus : Is this becomming my Religion ? And say thus to our selves ; I should walke worthy of Christ, and as it becommeth the Gospell ; for what is the ornament of a Christian but the graces he hath : All the beauty we have is, to be religious.

Many there be that can talke well, and discourse well, but for inward graces they never looke, nor regard : and it is this that upholds many Christians : they see Religion is respected of those of whom they desire to be had in some esteeme, but God sees their Hypocrisie, and they shall have their reward.

What

What seasons Warre, but the hope of Peace? The troubles and Tempests at Sea, but the hope of the Haven? The labour and cost in sowing, but the expectation of Harvest? Shall not we much more indure a little labour here, for endlesse happinesse assured to us hereafter? this is much forgot.

But here is the pitty, men labour, sweat, taking paines, and travell here, spare no cost, and all this to goe to Hell: *to heape up Wrath against the day of Wrath.* The Devill has more servants in his barren and fruitlesse service, then God gets with all promises, and good things that he so liberally bestowes upon them.

Observe the good motions of Gods Spirit in thee, further them to the most advantage in thee, turne them to present practise, lose, nor delay them not, for else the Devill will steale them away from thee.

If we doe any good, the deed is Gods; if we will it, the will is Gods, and then we please God, when we will that which God wills, and not when we doe that which God wils not.

Wee ought to bee as thankfull to

G 4 . . . . . God,

God, for any sinne he keeps us from, as for any good he causes us to perform, for there is not any sinne, that another hath committed, but if God had pleased, I might have committed it.

Light is a heavenly quallity. So is the Word of God, holy, pure, transforming godly men to its own like-ness ; to be heavenly his bread is from heaven, his affections, desires, thoughts, indeavours, are heavenly, his way is upward, he is heavenly minded, while he is on earth, he is in heaven.

Light makes a thing ful of Evidence, all the world cannot perswade a man contrary to that he sees ; so doth the Word of God discover to us, our estates in grace, and so severely as all the world cannot shake the foundation of our Faith.

Therefore, if we desire to be lights, let us cōmunicate, with the chiefest light : As the Sarres are ever in the presence of the Sunne, and from his light they receive theirs. Be sure thou placest thy selfe in Gods eye continually ; secondly, use the meanes, use the glasse of Gods Word, thou shalt not onely see thy estate therein, but by it

it thou shalt be transformed, into Gods Image; other glasses have no such power; like this mirrour of the Gospel: it makes us like God, because it hath the Spirit of God ever to accompany with it: whence it is called the Word of light.

True patience is a fruit and effect of repentance, and humiliation for sin.

True patience is likewise the fruit of Faith.

True patience is a fruit of our obedience unto God, and of a heart subdued, and made able to yeeld unto God in all things; Yea, it is indeed, a chiefe part of our obedience unto him.

Patience perforce, as we call it, without all reference to the will of God, and in respect of our obedience unto him, deserveth not the name of true patience.

True patience will make a man so to depend, upon the will God, in all his afflictions, as he dares not ease himselfe of his croſſe by any unlawfull meanes, by any other way then such as the Lord hath appointed, or permitted him to use.

True patience, whereby we obedi-

ently submit our selves to the will of God in our affections, will moderate our passions, and make us more meeke spirited, even towards men ; yea towards such men, as have had any hand, or bin any instrument in our afflictions.

God finished the world in six dayes, and Christ finished his prayer he taught us, in six Petitions ; that so the works which God formed for man, and the words which Christ framed for man may have a correspondency.

When we say, *Hallowed be thy name*, we meane not to make it holy ; for it is holinesse it self : nor to make it more holy, for it is infinite it selfe : nor to keep it holy, for it is eternity it selfe ; but to joyne with the Heavens, in declaring his glory, and with the Firmament in shewing his handy-worke ; as then onely hallowing his Name, when we name him only holy ; and therein consisting our work of Sanctifying him, when in him we acknowledge our workes to be sanctified.

And indeed, if we marke this Petition well, we shall finde a peculiar Majesty, an extraordinary preheminence in it above all the other : for it is

nence

not onely the *Primum mobile* from which all the other have their motions; but it is the Center also, to which all the other bend their motions: For, when we say, *Thy kingdome come*, it is but to come, that we may hallow Gods name; and when we say, *Thy will be done*, it is but this, that we hallow Gods Name: and when we pray for *daily bread*, it is but to strengthen us, that we may hallow Gods Name: And when we say, *Forgive us our trespasses*, it is but to cleanse us, that we may hallow Gods Name: And when we say, *Leade us not into temptation*, it is but to remore impediments, that we may hallow Gods Name. *O Lord our God, how excellent is thy name in all the world.*

Wherfore, O my Soule, doe thou by this Name of God, as *David* (in the 119 *Psalm*) doth by the Law of God, whereof he feemes jealous, and so loath to leave it, that the word is no sooner out of his mouth but he snatcheth it in againe; and there is not so short a sentence in all this long *Psalm*, but the Law of God is a word in it. And so doe thou by the Name of God, let it not onely evermore be in thy mouth,

mouth, but evermore be in thy heart; that thou make it not a common name, but keep it holy: For if thou take it not in vaine to Gods dishonour, thou shalt be sure not to take it in vaine to thine owne benefit, for God will plentifullly blesse it, and the next newes thou shalt heare of, will be the coming of his kingdome.

When we say the Petition, *Thy Kingdome come*, the meaning is, that God by his Spirit would so rule over us, that our spirits may wholly be ruled by him; and that his Kingdome of Grace may so come unto us, that we may come at last to his Kingdome of glory.

In some the world governes, and he who is Prince of this world, the Devill, and this government is a very tyranny, the people here are not subjects, but slaves, they have fetters on all their faculties; and if they doe not feele them, it is because they are past feeling. The ayre of this place is only Foggs, and Mists, which both blinde their eyes, and infect their spirits, and makes it their Paradiice to be wallowing in puddle. He is no true Prince, but

an

an usurper, and therefore rules all by force, and falsehood. He takes upon him to be their Pilate, launcheth them out into the maine, and then leaves them to stormes and tempests ; and their Haven is to split against the rocks. So here is no being for thee my Soul, thou hadst need to make haste hence, and to seek thee out some better harbour. In some the flesh governes, and they which be Ladies of the flesh, Pride, and Lust ; and this government is a very Anarchie ; every base fancy hath an even sway with noble reason : wisedome here is not justified of her Children, they speake the Language of *Canaan*, but they are all Natives of *Sodome*. Their eyes are sealed up, yet their flight is only downe hill, for they are travelling to the bottomlesse Pit : So this, O my Soul, is no place for thee neither, no resting for thee here : seeing there is no rest, but all in motion, and all motion here is commotion. In some the Spirit governes, and he who is Father of Spirits, God himselfe : and this government is a perfect Kingdome. He hath Majesty for his Crowne, Mercy for his Seat, and Justice

stice for his Scepter : He hath Wisdom for his Councillor, Almighainesse for his Guard, and Eternity for his date : He hath Heaven for his Pallace, the Earth for his Foot-stoole, and Hell for his Prison : He hath Laws to which Nature assents, and Reason subscribes, that doe not fetter us, but free us : for by them Nature gets the wings of Grace , and transcends the Earth : Reason gets the eyes of Faith, and ascends up to Heaven : He hath a yoke indeed, but it is easie : a burthen, but it is light : his reward is with him, and his work before him. He is established in his Soveraignty, not by his Subjects election of him, but by his election of his Subjects : not as raising himselfe to a higher title, but an humbling himselfe to a lower Calling : and as not receiving it from a Predecessor who is before all, so never leaving it to a Successor who is after all.

This is the place where my Soul shall dwell, here will I pitch my Tabernacle : Only, O Lord, let me be taken into the number of thy Subjects, and indue me with the priviledges of thy Kingdome, and I will freely and faith-

faithfully serve thee for ever. Other Lords besides thee have heretofore ruled us, but now we will remember thee only, and only thy name.

When we make this Petition to God that his Kingdom may come, we should do well to remember a Petition which God makes to us; *My Sonne, give me thine heart*: for unless we give God our hearts, whither do we think this Kingdom should come? For if it come to the ears, as often times it makes offer at the hearing of Gods Word, it findes that a thorow-faire which lyes open on every side, and no fit place to make a residence in, and therefore commonly goes away as it came, and makes no stay there. And if it come to the eyes, as sometimes it doth at the sight of Gods workes, it findes them not able to stay long open, but must have their windows shut in, and so are apt to keep it out: or if they stand open, they are apt to let in vanity, which this Kingdom likes not, and therefore cannot abide to abide there neither, but vanish away. And indeed, these are the out places, this Kingdom loves to be within us, as Christ

Christ saith : *The kingdome of God is within you.* And we have no place within us fit to make a seat of a Kingdom but only our heart, and this indeed hath no back doore to let it out, as the eare hath : nor no Percullis to keep it out, as the eye hath : but it hath a large entrance, and a boundles circuit, and therefore most fit to give this Kingdom entertainment. And yet as fit as it is, God will not have it unless we give it him : and he will not have it so neither, unless we give it him all : for it is against his nature to have a Partner, and he cannot abide to heare of Moyties, either he must have all, or he hath nothing at ali : To be a peice for God, and a peice for the world, is to be all for the world. To conclude, God at all, is to exclude him from all : Wherefore O my Soul, mangle not thy heart in giving it to God, but give it him all, and think thy selfe happy that he will take it all : For the more he possesleth it, the freer he maketh it : the more he dwelleth in it, the fairer he builds it : the more he reigneth in it, the more richer he adornes it. O my Lord God, that thou wouldest

wouldest come and dwell in my heart as the owner of it, and reigne in my heart as the King of it : I should not then envie the Pallaces of Princes, nor the Kingdoms of the Earth : seeing I should have within my selfe a Pallace and a Kingdome, not only to equall but far to exceed them.

O what happineſſe will this Kingdome bring, and wherein doth happineſſe conſiſt? If in dainty fare? we ſhall all eat and drink with Christ at his Fathers Table. If in fine cloaſhes? we ſhall all be cloaſhed, in long white Robes. If in curious muſick? we ſhall heare the quire of Angels continually ſinging. If in knowledge? we ſhall know, as we are know. If in dominion? we ſhall judge the Angels. If in joy? our joy ſhall be full, and none shall be able to take it from us. If in glorious fights? we ſhall ſee the bleſſed face of God, which is the glory of all fights, and the fight of all glory.

O happy Kingdom, o happy com-  
ming, o happy we to whom it ſhall  
come; that we can never be attentive  
enough in praying, never earnest e-  
nough in longing that this Kingdome  
may come. The

The next is, *Thy Will be done in earth as it is in heaven.* It is a fearefull thing to make this Petition to God ; if we doe not withall make it a rule to our selves, that all the actions of our life may be squared by it.

And therefore, O my soule, if matter of profit be offered to thee, lay it to this Rule ; whether it be to the will of God, or no : for if it be not, what great advantage soever it make shew of, account it but losse. If matter of honour be offered unto thee, lay it to this Rule, whether it be according to the will of God, or no : for if it be not, what great advancement soever it pretend, account it but shame. If matter of pleasure be offered unto thee, lay it to this Rule, whether it be according to the will of God, or no : for if it be not, what pleasing suggestion soever it hath, account it but misery. It was conceived by *Ahab*, that it would be for his profit, to buy *Naboths* Vineyard ; but when he would not lay it to this Rule, he paid for his purchase, with his bloud to doggs. It was pretended to *Pharaoh*, that it would be for his honour, to pursue the *Israelites* :

but

but when he would not lay it to this Rule, he perished himselfe, and all his Host in the red Sea. It was suggested to *Salomon*, that it would be for his pleasure, to entertaine the love of strange women : but when he would not lay it to this Rule ; God laid it to his charge, both raising up adversaries against himselfe, and renting the Kingdom from his Sonne to his servant. We must therefore endeavour to make it a Rule to our selves first, and then we may safely make it a Petition to God : otherwise, if we say, *Thy will be done*, and intend not to doe it : we shall but turne the Petition from active to passive : Gods will into his anger, and draw it downe to be done upon us in earth, as it was done upon the Angels in heaven.

Many, can say this Petition devoutly enough, so long as they understand it not ; but when they are tould how Christ said it, *Not my will, but thy will* ; and thereby come to know, that for praying to doe Gods will, is to pray against doing their owne wills, against their unlawfull lusts, against their covetous desires, against their ambitious designes

designes, against their malicious practises, and such like. Then it stricks cold to their hearts. Their tongues cleave to the roofe of their mouthes : and they could wish the Petition might never be made.

But he that understands it, and yet stands to it ; he that speaks it, more from his heart, then with his tongue; he that is resolved to say it, because he faith as he is resolved, this man makes it a prayer for himselfe, and an *Hallelujah* to God, and shall reape the fruit of both in the due time : to the other it proves but as the Sacrifice of fooles: and if it make a noise, it is but as the tinkling of a Cymball. Musick at which God stops his eares, onely the Devill makes himselfe meery.

    O Lord God, let it be the pleasure of thy will, that I may take pleasure in doing thy will : for unlesle it be thy pleasure, it can never be my will : for though we may be good followers, yet we are no good beginners, & therfore, though it please thee to say, turne unto me, and I will turne unto you : as though we should begin first, yet we are

are faine to returne it back, and say: *Turne us O Lord, and we shall be turned.* For we, God knowes, are too unweldy to turne us of our selves, it must be done by strong hand, and none hath strength enough to doe it: but thou O God, who art the God of strength.

And if we would strive as much with the Angels for holinesse, as we doe with men for place, and dignity, we should finde God as ready to take our parts, as he was to take our Nature, and by such a help, of such a helper, we should be able to make good our saying: *Thy Will be done in earth as it is in Heaven.*

O Lord God, If I cannot be like thee in holinesse: yet let me be like the Angels in obedience, and if I cannot attaine to neither, let me at least, aspire to both, and what I want in power and performance, make me to supply with Vowes and Payers.

And here now seemes a fit place to sit down and wonder, at the unspeakable love, and bounty of God, expressed towards us, in these three Petitions; for

by

by the first, we are assured of eternity: by the second of a Kingdom: by the third, to be like the Angels: or if we like it better to say; by the first, we are informed what we shall be as Angels: by the second, what we shall have, a Kingdom; by the third, what we shall do; the will of God.

These are blessings worthy to come from a heavenly Father; these are rewards, which worthily become a bountifull Master.

And now, let the swine (flesh and blood) go murmur against God, that he is a hard Father, and a bad Master: and that there is no profit in serving him, because he gives them not the mire of the world to wallow in: as though he had no other way to express his favours, but by clods of earth.

But do thou, ô my soule, meditate upon these Petitions, and in them, upon these blessings, and in these, upon the infinit love, and bounty of God: and think how happy thou art to have such a Father: how much thou art bound to love such a Master: and think not much to love him with thy whole heart,

heart : seeing he hath blessings to bestow upon thee, which cannot enter into thy heart.

Think not much to submit thy self wholly to his will, seeing, his will is, to give thee beauty for ashes: the oyle of gladnesse for mourning, that we shall ever find it, a most happy thing for us to say, *Thy will be done in earth, as it is in heaven.* But why do we say, *thy will be done in earth*, which is done in earth already: and that by creatures, which one would think we are never able to do it: He hath set bounds to the Sea, which it must not passe, and the Sea as raging as it is, and provoked by all the Rivers of the earth, that come running into it, as it were for the nonce, to make it passe its bounds, yet keepes it self precisely within the limits: He hath appointed the earth to stand still, and not for to move, and the earth, though but hanging in the Ayre, and nothing at all to hang upon: yet offers not so much, as once to stir: He hath charged the Trees to bring forth fruit, and the Trees, though almost even killed with could of winter, and threatened with the tempests of the spring, yet

yet takes heart to come forth, and  
seeme to rejoice, they can do as they  
are bidden.

The very beasts, though never so  
wild and savage, yet observe the pro-  
perties of their kind, and none of them  
incroach upon the qualities of an-  
other.

And why all this? but only to do  
the will of God, and that which may  
seeme more strange: The flowers come  
out of the durty earth, and yet how  
neate and cleane, out of the unsavory  
earth, and yet how fresh and fragrant?  
out of the sower earth, and yet how  
mellifluous and sweete? out of the  
dusky earth, and yet how orient, and  
virmillion? out of the unshapen earth,  
and yet in what dainty shapes? in what  
curious formes? in what inamilings?  
and diapers of beauty? as if the earth  
would shew, that for all her being cur-  
sed, she had somthing yet of *Paradice*  
left: And why all this? but only to do  
the will of God. And why then should  
there be complaining, as though the  
will of God, were not done in earth.

O wretched man, it is only thy self,  
that is out of tune, in this harmony.

Man

Man that should be best, is of all the worst; that should be cleanest, is of all the fowlest; that should be most beautifull, is of all the most deformed; most full of graces, yet most void of grace; of most understanding to direct his will, yet of least will to follow the direction of understanding. Man indued with celestiall qualities, yet leaves them all, to incroach upon the qualities of every beast: upon the obcænity of swine in drunkenesse, upon the greedinesse of Cormorants, in covetousness, upon the craftinesse of Foxes in fraud: upon the cruelty of Tygers, in malice, as if he would strive to exceede his first parents in transgressing, and try whether God had any greater punishment left, then casting out of *Paradice*. That if Christ would have served us in our kind, and as we deserve, he needed not to have gone for paterns to heaven, he might have found paterns, good enough for us amongst the meaneest Creatures of the earth.

And as he could the Pharisees, that the Queen of the South, should rise up in judgement against them, so he might have told us, the flowers, the

trees, the beasts, shall all rise up in judgement against man. That we have more need to say. O that my head were waters, and mine eyes a Fountain of teares, that I might weep day and night.

Then after trees and beasts have done Gods will, to come after them all, but with only saying. *Thy will be done in earth as it is in Heaven.*

O God so frame our wills, that they may be fit links, to be fastned to this Chaine of thy will, that as one link drawn on, drawes on another: so our spirits being guided by thy grace, may be guides to our flesh, and that our flesh, as living by thee, may live to thee, knowing, that though the way of thy will may be troublesome, in the going, yet the journey shall be comfortable in the ending; and though it be the secret of thy will, that in doing it, we shall meeete with many crosses, yet it is the purpose of thy will, that by doing it, we shall purchase many joyes, and therefore can have no cause to make us afraid to say. *Thy will be done in earth as it is in Heaven.*

And

And now having thought these Petitions to be for such most proper, let us conforme our selves according to them. When we say, *Hallowed be thy Name*, let us lift up the voyces of our hearts, as if we were now joyning with the Angels, in singing their *Hal-lujah*. When we say, *Thy Kingdome come*, let us raise our thoughts, as now offering to set our hands to the Petition of the Saints in heaven: When we say, *Thy will be done*, let us fix our minds wholly as in the solemnity of dedicating of our selves to God, with all the faithfull upon earth. When we say, *Give us this day our daily bread*, let us humble our selves, as being in state of other Creatures, and are glad to joyne with them in their common suit. When we say, *Forgive us our trespasses*, let us think our selves enrolled in the company of Penitents, and as the greatest sinners chosen speakesmen to present their supplication. And when we say, *Leade us not into temptation*, let us acknowledge our selves in the number and weaknesse of little Children, and are glad to joyne with them in crying for help; that the

Angell of Infants, which alwaies behold the face of God, may be imployed by him to work our deliuerance.

But what should be the cause that in the three latter Petitions we seem to be altogether for our selves, as appeares by our saying, *Give us, Forgive us, Deliver us*; but in the three former there is no mention of us at all, as though we were no parties to them at all? Is it not that we are, or ought to be more jealous of Gods honour, than carefull of our owne benefits? And therefore when we say, *Hallowed be thy name*, we dare not say, of us, least we should make God a Musick of too few voyces. And when we say, *Thy Kingdome come*, we dare not say, to us, least we should assigne his Kingdome too small a Territory. And when we say, *Thy will be done*, we dare not say, by us, least we should stint God in the number of his servants. But we say, *Hallowed be thy name*, and stop there, that so no mouth may be stopped from hallowing it. We say, *Thy Kingdome come*, but name not whither, that so it may be intended to come

come every whither. We say, *Thy will be done in earth*, but tell not by whom in earth, that so it may be done by all in earth.

Many would desire to know, and prize it at a great rate, how they might get the knowledge to be assured when their sins are forgiven, and yet it is a knowledge easily to be had, and every man may tell himselfe; for if thou findest in thy heart a loathing of thy former sins, and a resolution to continue in amendment of life, and specially a fixed charity to forgive others; thou mayest be assured thou art in the favour of God, and all thy sins past are forgiven thee; but if thou continuest to take delight in thy former sins, and art unresolved in reforming thy courses; and especially, if thou findest in thy self a desire of revenge, and art implacable towards others, thou mayest then be assured thou art still in the state of Gods displeasure, thy sins are not yet forgiven; for, these things are not only the signes, but the certaine effects of Gods forgiving of us, when we confess, and be grieved for our owne trespasses to

him, and are compassionate and relenting to the trespasses of others to us.

There is no deed so acceptable to God, as to take all thankfully which he laies upon us ; for not to murmure, or not to cast our eyes upon vanity, are in themselves any great matters ; but when a man murmures not in adversity, which gives so many causes of impatience ; or when a man casts not his eyes upon vanity in prosperity, which ministers so many occasions of allurements, this is a man after Gods owne heart ; and this is one to whom the Devill may say, as he said to Christ, *Art thou come to torment us before the time ?* but the difficulty of doing this, and the danger of not doing this, gives us all just cause to say, *Leade us not into temptation.*

O my Soul, if thou canst not be strong enough to resist sinne, be humble to confess it with contrition ; dissolve into teares for that which is past, resolve upon amendment in that which is to come ; and if thou canst do this, thou shalt finde it the true balme of Gilead, and though thy sins were as red as scarlet, they shall be made as white as snow.

And

And more, to speak of hallowing Gods name: it may not be unfit to consider the three first Petitions, as they are only hallowings, or Hallelujas: for observing the difference of the songs, we shall perceive the difference of the singers.

The first when we say, *Hallowed be thy name*, is the Hallelujah of Angels, and we may truly say, is the song of songs: not only, because it is sung without ceassing: but because it shall be sung without ending, and is both the cause and the effect, both the signe and the substance of our eternal happiness.

The second (when we say) *Thy Kingdom come*, is the Hallelujah, of the Saints in Heaven, and is an aspiring to the first: but an aspiring in a very near degree, near in distance, though remote in existence: for they are in assurance of attaining, and do but tarry the time, but the time will not be, till time will not be.

The third, (when we say, *Thy will be done*) is the Hallelujah of the Saints on earth: and is an aspiring to the second; but an aspiring in a remote degree: for while they are in the world,

they are subject to all the rubs of the world: while they live in the flesh, to all infirmities of the flesh: yet they have a confidence, though no assurance, or an assurance, though but in confidence: and therefore are remisse, but not dejected, bould, but not presumptuous, not out of heart, not out of feare.

And may it not here be observed, that as we begin in saying, *Hallowed be thy name*, so we end in acting the hallowing it: and our first and last words, are all for his glory, who is the first and the last: And these three Attributes, seeme to answer to our three first Petitions: *Hallowed be thy name, for thine is the glory: Thy Kingdom come, for thine is the Kingdom: Thy will be done, for thine is the power.*

And we seeme to sing, not only in the first, an unisone with the Angels: but in all the three, the same ditty with the Saints in Heaven, for their Hallelujah is, Thou art worthy, ô Lord, to receive glory, and honour, and power: and ours here, *Thine is the Kingdom, the power and the glory: That having sung the song of Saints and Angels here on the earth:*

earth: we may be admitted, into the quiere of Saints and Angels in Heaven, and sing eternally, thou art worthy, O Lord, to receive glory, and honour, and power: *for thine is the Kingdom, the power and the glory, for ever and ever, Amen.*

And now, O my soule, consider how perfect a prayer this is: where are the Petitions of men and Angels, the Petitions of the Church militant, and triumphant, the Petitions of innocent Infants, penitent sinners, and faithfull beleevers: And then hearken what musick it makes in Gods eares, how pleasing, where the songs are all of Christs own setting, how mellodious; where they are all such sweet singers: how lowd, where there are so many voyces: especially, when this quire of singers, which hitherto have sung their parts apart, shall all joyne their voyces together in that sacred Antheme. *For thine is the Kingdome, the power, and the glory.* And so end all, in that which is the end of all: and is it selfe without end; the glory of God.

The children of God, begotten a

new by the Holy Ghost, can never fall from being like him that begat them : and therefore doe they much dishonour God, who in words doe profess they are his Sonnes, and yet in their actions, they resemble the Image of Sathan.

It were a great blemish to a godly man, to be wrongfully suspected to be the father of a wicked Son ; much more is God dishonoured, by such as would seeme to be, but are not of his seed. For they that are of God, indeed, cannot but in some measure resemble him, in being righteous, as he is righteous : that is, by casting off the old man, which is corrupt, thow deceivable lusts, and to put on the new man, which after God is created in righteousness and true holinesse.

This casting off, and putting on, doth teach us, that there is in us something that befits us not to retaine, if we will be the true Sonnes of God : not by reputation amongst men, but by imputation in Christ. What is to be cast off, and what is to be put on, is plainly expressed in the Apostles words,

words, namely, to cast off all decei-  
vable lusts, which includeth all things  
forbidden, and to put on righteous-  
nesse, which implyeth a spirituall in-  
dowment of all heavenly graces ; a-  
mong which, none is of that singular  
force, vertue, and effect, as is, zealous,  
and hearty prayer, in faith unfained ;  
which none can effectually make, but  
such as have put on this new man. For  
the old man knoweth not how to  
pray, being clothed with corruption :  
and blinded with the mist of igno-  
rance.

The new man onely shaped in ho-  
lineesse, knoweth to whom, when, in  
whom, for what, and how to pray :  
all which circumstances, are duely to  
be considered in Prayer : and yet none  
of these, doth the naturall man ; that  
is, the olde man, truely appre-  
hend : and consequently, the lip-la-  
bour that he pretendeth, to bestow in  
prayer, is not onely, not profitable,  
but sinfull.

To pray unto God with the lips, for  
any corporall benefit, and yet to have  
the eye of the heart, fixed in confi-  
dence

dence upon naturall meanes, is a kind  
of spirituall Adultery.

For, what man is he, that having a  
wife, outwardly affable, using words  
of love unto him, and yet her heart  
set upon another man, will not think  
her a faithlesse and unchaste wife?  
And is God lesse jealous think wee?  
who craveth our hearts, when we shall  
worship him in words, and outward  
shew of works? when our Conscien-  
ces cannot but tell us, that we aske  
that of God, which we inwardly be-  
lieve more probably, and possible to be  
obtained, by meanes without him.

Is not this a fasilfying of our faith,  
and disleinbling of our prayers? Is not  
this a manifest breach of the Law,  
that sayes, *we shall have no other Gods,*  
*but JEHOVAH.* As also, *not to*  
*take his Name in vaine,* as they doe,  
*which call upon him with their lips,* their  
*hearts farre from him.*

God requireth not our prayers, be-  
cause he hath neede of them; as a ser-  
vice beneficiall, or profitable unto  
him; but because we have need of  
his graces, and blessings, and that he

loveth

loveth us, in his beloved Sonne, he willeth us to pray unto him for every spirituall and corporall blessing: And although it be true, that he knowes whereof we have need: yet in common reason, he that wanteth, and disdaines to ask, he is not worthy to receive that whereof he hath need.

And heavily it will befall them, who having received so many blessings at Gods hands, are no whit the more moved to love him: And so many threats for their unbelief, and ingratitude, and yet not moved to feare him.

Will they not be drawne, then from theirdeceiveable vanities? Will they rather then for lesse then an Aple, or a mesle of Pottage, disclaime their Birth-rights and lose that Kingdom, and Crowne, so dearely purchased for the faithfull.

Nay, were losse of it all, it were not so horrible: If a man missing the good promised, could avoid the danger threatned, it would something mitigate the dispairing Conscience, and ease the troubled minde. If af-  
ter

ter death, there were neither life nor death : If a man might have no being, nor feele, nor endure torment ; though he had no comfort, it were a kinde of ease to the carnall minde, that knoweth no other heaven, then the profits and pleasures of this life. Nor feareth other Hell, then the misery, penury, and afflictions of the same.

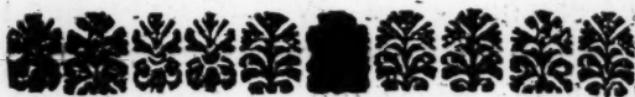
But the case is otherwise : They that misse the Kingdome of heaven, by not beleeving the promises of God, by not praying unto God, for direction in the course of their lives, may assure themselves, though they see me not yet to beleeve it : that there remaines for them, and attends them, the god of darknesse, and the Angel of Horroure, and of Torment.

But possesse thou me, my sweet Soveraigne, and raigne in my body, by obedience to thy Lawes : and in my soule, by confidence in thy promises.

Frame my tongue to praise thee, my knees to reverence thee, my strength

strength to serve thee, my desires to covet thee, and my heart to love and imbrace thee. And as thou hast formed me according to thine Image, so frame me according to thy will. And as thou hast made me a vessell by the stampe of thy creation, to serve thee here on Earth, so make me a vessell of Honour by the priviledge of thy grace to serve thee in thy everlasting Kingdom, sweet Father I beseech thee.

Com-



## Comfortable Sentences for such that are afflicted.

**C**ome and let us returne unto the Lord, for he hath torne, and he will heale us, he hath smitten, and he will bind us up, Hos. 6. 1.

I know, O Lord, that thy judgements are right, and that thou in faithfulness hast afflicted me, Psal. 119. 75.

We have had the fathers of our flesh, which corrected us, and we gave them reverence; shall we not much rather be in subjection to the Father of our Spirits, and live; for they verily for a few dayes did chastise us after their owne pleasure, but be for our profit, that we might be partakers of his holiness, Heb. 29. 10.

There hath no temptation taken you but such as is common to man, but God is faithfull, who will not suffer you to be tempted above that you are able, but will with the temptation make way to escape, that yee may be able to beare it, 1 Cor.

For his anger endureth but a moment,  
in his favour is life ; Weeping may endure  
for a night, but joy commeth in the mor-  
ning, Psal. 30. 5.

He will not alwaies chide, neither will  
he keep his anger for ever, Psal. 103. 9.

For the rod of the wicked shall not rest  
upon the lot of the righteous, least the  
righteous put forth their hands to iniquity,  
Psal. 125. 3.

For yet a very little while, and mine  
anger shall cease in their destruction, Esa  
10. 25.

Come my people, enter into thy Cham-  
bers, and shut the doores about thee, hide  
thy selfe as it were for a little moment,  
untill the indignation be over-past; Esay.  
26. 20.

For a small moment have I forsaken  
thee; but in great mercies will I gather  
thee ; in a little wrath I hid my selfe from  
thee for a moment, but with everlasting  
kindnesse will I have mercy on thee, saith  
the Lord thy redeemer, Esay 54. 7, 8.

For I will not contend for ever, neither  
will I be alwaies wroth, for the Spirit  
should faile before me, and the Soules  
which I have made, Esay 57. 16.

For I am mercifull, saith the Lord thy  
redeem-

162 The Fathers Legacie,  
redeemer, and I Will not keepe anger for  
ever, Jer. 3. 12.

So will I make my fury towards the  
torest, and my jealousie shall depart from  
thee, and I Will be quiet, and Will be no  
more angry, Ezek. 16. 42.

Who is a God like unto thee, that par-  
dons the iniquity, and passeth by the trans-  
gressions of the remnant of his heritage;  
he retaineth not his anger for ever, be-  
cause he delighteth in mercy, Micha-  
7. 18.

For our light afflictions which is but  
for a moment, worketh for us a farre more  
exceeding and eternall waight of glory,  
2 Cor. 4. 17.

For like as a Father pitthyeth his Chil-  
dren, so the Lord pitthyeth them that fear  
him: for he knoweth our frame, he re-  
membreth we are but dust. Psalme 103.

13. 14.

Sing O heavens, and be joyfull O earth,  
and breake forth into singing O moun-  
taines, for God hath comforted his people,  
and will have mercy on his afflicted: but  
Sion, said the Lord, hath forgotten me:  
Can a woman forget her sucking Childe  
that she should not have compassion on him?  
yea, they may forget: yet will not I forget  
thee, Elsa 49. 13,14,15.

For

For the needy shall not alwaies be forgotten, the expectation of the poore shall not perish for ever, Psal. 9. 18.

In all their afflictions he was afflicted, and the Angell of his presence, saved them in his love, and in his pity he redeemed them, and he bare them, and he carried them all the dayes of old, Esay 63. 9.

Behold, happy is the man Whom God correcteth, therefore despise not the chiding of the Almighty, Job 5. 17.

Blessed is the man Whom thou chasteft, O Lord, and teachest him out of thy law, that thou mayest give him rest for dayes of adversity, untill the pit be digged for the wicked: Whom he loveth correcteth, even as the Father the Son whom he delighteth; therefore despise not the chastening of the Lord, neither be weary of his correction; for it is good for me that I have been afflicted, that I might learne thy Statutes, Psalme 94. 12, 13.

Who fed thee in the Wildernesse with manna, which thy Fathers knew not, that he might humble thee, and that he might love thee, to doe thee good at thy latter end, Deut. 8. 16.

For we know, that all things worke together

together for good to them that love God  
to them that are called according to  
purpose, Rom. 8. 28.

My brethren, count it all joy when you  
fall into divers temptations, knowing that  
the trying of your faith worketh per-  
fection, James 2. 3.

Though he fall, he shall not be utterly  
cast downe, for the Lord upholdeth him  
with his hand, Psal. 37. 24.

God will lighten our darknesse, he will  
keep the feet of his Saints, he will not for-  
sake them, nor forget their complaint, the  
they shall not be confounded, in time of  
trouble he will hide them, Psal. 18. 28.

His Angels shall pitch about them, he  
will heale them, and take all sickness  
from them, they shall not feare their en-  
emies, but will make their enemies afraid  
of them, be avenged of their enemies : he  
will repent him of the evill pronounced  
against them. They cry, and the Lord  
heareth them, and delivereth them  
of all their troubles. Many are the trou-  
bles of the righteous, but the Lord de-  
livereh them out of all, Psal. 34. 7.

But the salvation of the righteous is  
the Lord, he is their strength in the time  
of trouble, and the Lord shall help them.

love God deliver them, he will deliver them  
ding to from the wicked, and save them, because  
they trust in him, Psal. 37. 39, 40.

When  
owing th  
or keth p  
be utter  
ldeth hi

## Comfortable Sentences concerning earthly Blessings.

First, seek the Kingdome of God, and  
Se, he will his righteousness, and all good things  
will not for all be added unto you, Mat. 6. 33.  
aint, the O taste, and see, that the Lord is good,  
in time blessed is the man that trusteth in him. O  
18. 28. care the Lord yee his Saints, for there is  
them, want to them that feare him. The Li-  
ll sicknes doe lack and suffer hunger, but they  
their embat seeke the Lord lack nothing, Psal.  
ies afra 4. 8, 9, 10.

mies : The Lord is a sunne and shield, and no  
ounced good thing will be with-hold from them  
the Lord walke uprightly, Psal. 84. 12.

them : Trust in the Lord, and doe good, so  
the tract thou dwell in the Land, and verily  
ord deliour shalt be fed : delight thy selfe in  
7. the Lord, and he will give thee thy de-  
reons is res of thy heart : Commit thy way unto  
the tim the Lord, trust also in him, and he shall  
lp the ring it to passe : For the meeke shall

inherit the earth, and shall delight themselves in their abundance of peace: a little that a righteous man hath, is better than the riches of many wicked, Psal. 37.

3, 4, 5.

O how great is thy goodness, which thou hast laid up for them that feare thee: which thou hast wrought for them that trust in thee before the sonnes of men, Psal. 31. 21.

The Lord is good, and his tender mercies is over all his workes, for seeing godlinesse hath the promises of this life, as well as of the life to come. He will dwell with his and not forsake them, that he will love and blesse his people, that he will be their God, will rejoice over them to do them good, will compass them with favour as with a shield: will keepe his covenant with them, that he will set peace in their borders, and prosper them in all they goe about, Psal. 145. 9.

My Sonne, forget not my Law, but let thine heart keepe my Commandements; for length of days, and long life, and peace shall they adde to thee: length of dayes is in her right hand, and in her left hand riches and honour. She is a tree of life to them that lay hold upon her, and happy

every one that retaineth her, Prov. 3  
2, 16.

If thou wilt diligently hearken to the  
voice of the Lord thy God, and wilt doe  
that which is right in his sight, and wilt  
take care to his Commandements, and  
keepe all his Statutes, I will put none of  
these diseases upon thee which I put upon  
thee. As I put upon the Egyptians, for I am the Lord that  
healeth thee. Exod. 15.26.

Honour the Lord with thy substance,  
and with the first fruits of thine increase:  
so shall thy Barnes be filled with plenty,  
and thy Presses shall burst with new wine,  
Prov. 3.9. 16.

He that soweth bountifully shall reap  
bountifully and God is able to make all  
grace to abound towards you, that yee al-  
ways having all sufficiency in all things,  
may attaine to every good worke: 2 Cor.  
9.6. 8.

So shalt thou finde favour, and good  
understanding in the sight of God and  
man, Prov. 3.4.

And I will give peace in the Land, and  
ye shall lie downe, and none shall make  
you afraid, Levit, 26. 6.

Behold, my servants shall rejoice; but  
ye shall be ashamed: Behold, my servants  
shall

shall sing for joy of heart, but yee shall cry  
for sorrow of heart, Esay 65. 13, 14.

Pray for the peace of Jerusalem, the  
shall prosper that love thee : Peace be  
within thy walls, and prosperity within  
thy pallaces, Psal. 122. 6, 7.

Then shalt thou walke in thy way safe-  
ly, and thy foote shall not stumble, Prov.  
3. 23.

The name of the Lord is a strong tower,  
and the righteous run unto it, and is safe  
Prov. 18. 10.

But who so hearkneth unto me shall  
dwell safely, and be quiet from the fear  
of evill, Prov. 1. 33.

He shall deliver thee in six troubles,  
yea in seven there shall no evill touch  
thee : in famine he shall redeeme thee  
from death, and in warre from the power  
of the sword : thou shalt be hid from the  
scourge of the tongue, neither shalt thou  
be afraid of destruction when it com-  
meth, Job 5. 19, 20, 21.

He will honour those that honour him,  
and bring forth their righteousness as the  
light, and their judgement as the noon-  
day, Prov.

For I will have respect unto you, and  
make you faithfull, and multiply, and  
establis-

establish my Covenant with you. Levic. 26. 9.

And he will love thee, and blesse thee; and multiply thee, he will also blesse the fruit of thy Wombe, and the fruit of thy Land, thy corne, and thy wine, and thine Oyle, the increase of thy kine, and the flocks of thy sheepe. Deut. 7. 13.

Thou shalt know that thy seede shall be great, and thy off-spring as the grasse of the earth. Job 5. 25.

The Lord shall increase you more, and more, you and your Children. Psal. 115. 14.

Thy wife shall be as the fruitfull vine by the fides of thy house; thy Children like Olive plants round about thy Table; yea thou shalt see thy Childrens Children, and peace upon Izyrael. Psal. 128. 3. 6.

I have been young, and now am old, yet have not seen the righteous forsaken, nor his seed, begging bread; he is ever mercifull, and lendeth, and his seed is blessed. Psal. 37. 25. 26.

The just man walketh in his integrity, his Children are blessed after him. Prov. 20. 7.

I will pour my spirit upon thy seed, and my blessing upon thy off-spring, and they shall spring up among the grasse as willowes by the water courses, Esay. 44.

3. 4.

And their seed shall be known among the Gentiles, and their off-spring among the people; All that see them shall acknowledge them, that they are the seed which the Lord hath blessed. Esay. 61. 6.

I will give them one heart, and one way, that they may heare me for ever, for the good of them and of their Children. Jer. 32. , 9.

The Children of thy Servants shall continue, and their seed shall be established before thee. Psal. 102. 28.

Though hand joyn in hand, the wicked shall not be unpunished, but the seed of the righteous shall be delivered. Prov. 11. 21.

In the feare of the Lord is strong confidence, and his Children shall have a place of refuge. Prov. 14. 26.

All thy Children shall be taught of the Lord, and great shall be the peace of thy Children. Esay 54. 13.

For

For God will shew mercy to them  
that love him, and keepe his Command-  
ments.

---

## Meditations and Re- solutions.

Pride is the greatest enemy to reason, and discretion the greatest opposite to pride; for whiles wisdom makes Art the Axe of nature, pride makes nature the Axe of Art: The wise man shapes his apparell to his body; the proud man shapes his body by his apparell: Tis no marvel then, if he know not himself, when he is not to day like him he was yesterday.

And lesse marvell, if good men will not know him, when he forgets himself, and all goodnessse.

I should feare whilst I thus change my shape, least my maker should change his opinion, and finding me

not like him he made me, reject me  
as none of his making.

I would any day put off the cause of  
my apparell, but not every day put on  
new fashioned apparell; I see great  
reason to be ashamed of my pride, but  
no reason to be proud of my shame.

Hipocrify desires to seeme good,  
rather then be so: honesty desires to  
be good, rather then seeing so: The  
worldlings purchased reputation by  
the sale of desert: wise men, by desert  
with the hazard of reputation.

I would do much to heare well,  
more to deserve well, and rather lose  
opinion then merit.

It shall more joy me that I know  
my self what I am, then it shall grieve  
me to heare what others report me.  
I had rather deserve well without  
praise, then do ill with commendati-  
on.

There is nothing more certain then  
death, nothing more uncertain then  
the time of dying.

I will therefore be prepared for  
that at all times, which may come at  
any time, must come at one time or

another: I shall not hasten my death by being still ready, but sweeten it: It makes me not dye the sooner, but better. Had I not more confidence in the truth of my Saviour, then in the traditions of men: poverty might stagger my faith, and bring my thoughts into a perplexed purgatory, wherein are the poor blessed, if pardon shall be only by expence? Or how is it hard for a rich man to enter into Heaven, if money may buy out the past, present, and future sins of himself, his deceased and succeeding progenie? If Heaven be thus sould, what been fit has my poverty, by the prise already paid? I find no happiness in rooms on earth. Tis happiness for me to have room in Heaven.

Nature bids me love my self, and hate all that hurt me; Reason bids me love my friends, and hate those that envy me; Religion bids love all, and hate none; Nature sheweth care, Reason wit, Religion love, Nature may induce me, Reason perswade me, but Religion shall rule me.

I will hearken to Nature in much, to Reason in more, to Religion in all.

Nature shall make me carefull of my self, but hurtfull to none; Reason shall make me wise for my self, but harmlesse to all; Religion shall make me loving to all, but not carelesse of my self: I may heare the former, I will harken only to the latter; I subscribe to somthings in all, to all things in Religion.

A large promise without performance, is like a false fire to a great piece, which dischargeth a good expectation, with a bad report: I will fore-think what I will promise, that I may promise but what I will do: Thus whilst my words are led by my thoughts, and followed by my actions, I shall be carefull in my promises, and just in their performance: I had rather do, and not promise, then promise, and not do.

I cannot see two Sawyers work at a pit, but they put me in mind of the *Pharisee*, and the *Publican*, the one casts his eye upward, whiles his actions tend to the pit infernall

The other standing with a dejected  
coun-

countenance, whiles his hands and heart move upward.

'Tis not a shame to make shew of our profession, so we truly professe, what we make shew of. But of the two, I had rather be good and not seeme so, then seem good, and not be so: The *Publican* went home to his house, rather justified then the *Pharisee*.

When I see leaves drop from their Trees in the beginning of *Autumne*: just sack think I, is the friendship of the world; whiles the sap of maisternance lasts, my friends swarne in abundance, but in the winter of my need, they leave me naked; He is a happy man that hath a true friend at his need; but he is more truly happy that hath no need of his friend.

When I see the heavealy Sun, buried under earth, in the evening of the day, and in the morning to find a resurrection to his glory, why (think I) may not the Sonnes of Heaven buried in the earth, in the evening of their dayes, expect the morning of their glorious resurrection? Each night is

but the past dayes funerall, and the morning his resurrection.

Why then should our funerall sleep be other then our sleepe at night? why should we not as well awake, to our resurrection, as in the morning? I see the night is rather an intermission of day, then a deprivation; and death rather borrowes our life of us, then robs us of it: since then the glory of the Sun, fiends a resurrection, why should not the Sons of glory? since a dead man may live again, I will not so much looke for an end of my life as waite for the coming of my change.

A bad great one, is a great bad one; for the greatnesse of an evill man, makes the mans evill the greater.

It is the unhappy priviledge of authority, not so much to act, as teach wickednesse, and by a liberall cruelty, to make the offendours sin not more his owne, then others.

Each fault in a leader is not so much a crime, as a rule for error. And their vices are made, (if not warrants yet) presidents for evill.

To sin by prescription, is as usuall as dam-

damnable, and men run post in their journey, when they go to the Devill with authority: when then the vices of the rulers of others, are made the rule for vices to others, the offences of all great ones, must needes be the greatest of all offences; either then let me be great in goodness, or else it were good for me to be without greatness.

My own sins are to heavy for me: why then should I load my self with others offences.

There is no security in evill society, where the good are often made worse, the bad seldom better: for it is the peevish industry of wickednesse, to find, or make a fellow, 'tis like they will be birds of a fether that use to flock together: For such doth their conversation make us, as they are with whom we use to converse.

I cannot be certain, ~~nor~~ to meeete with ill company, but I will be carefull not to keep with evill company. I would willingly sort my self with such as shall teach, or learn goodness. And if my Companion cannot make me better, nor I him good: I will ra-

ther leave him ill, then he shall make me worse.

It is the apish nature of many to follow rather example, then precepts, but it would be the saffest course of all, to learn rather by precept then example. For there is many a good Divine, that cannot learn his own teaching. It is easier to say, this do, then to do it: when therefore I see good Doctrine with an evill life, I may pity the one, but I will practise the other. The good sayings belong to all, the evill actions only to their Authors.

I see corruption so largely rewarded, that I doubt not, but I should thrive in the world, could I get but a dispensation of my Conscience for the liberty of trading.

A little flattery would get me a great deal of favour, and I could buy a world of this worlds love, with the sale of this little trifle honesty.

Were this world my home, I might perhaps be trading; but alas, these Marchandize yeild less then nothing in heaven; I would willingly beat quiet

quiet with the world, but rather at peace with my Conscience; the love of men is good, whilst it lasteth; the love of God is better, being everlasting.

Let me trade then for those heavenly Marchandise: If I find those others in my way, they are a great deal more then I looke for, and (within little) more then I care for.

As faith is the evidence of things not seen, so things that are seen, are the perfecting of faith.

I believe a tree will be green when I see him leailess in winter. I know he is green, when I see him flourishing in Summer. It was a fault in *Thomas*, not to believe till he did see. It were a madnesse in him not to believe when he did see. Beleefe many times exceeds Reason, not oppose it, and faith be often above fence, not against it.

Thus whiles faith doth assure me, that I eat Christ effectually, fence must assure me, that I tast bread really.

For though I oftentimes see not these things that I believe; yet I must still

No. *The Fathers Legacy;*

still believe those things that I see.

The Crosse is but a signe of Christ crucified, Christ crucified the substance of the Crosse, the signe without the substance is as nothing: the substance without the signe is all thiags. I hate not the signe, though I adore but the substance, I will not blasphememe the Crosse of Christ, I will not worship but Christ crucified, I will take up my Crosse, I will love my Crosse, I will beare my Crosse, I will imbrace my Crosse, yet not adore my Crosse, All knees shall bend in reference to his name, mine never bow in Idolatry to his Image.

As the giver of all things, so each receiver loveth a chearefull giver; for a bargen is valued by the worth of the thing bought, but a guift, by the mind of the party giving, which made the widdowes mite of more worth, then the riches of superfluity. I see then, he gives not best, that gives most, but he gives most that gives best: If then I cannot give bountifully, yet I will give freely, and what I want in my hand, supply by my heart: he gives well

well that gives willingly.

When I see the Larkers day-nee spread out in a faire morning; and himself whirling his artificiall motion; and observes by the reflecting luster of the Sun, on the whirling instrument, not only the merry Larke, and fearfull Pigion, are dazled, and drawn with admiration: but stouter birds of pray, the swift *Merlin*, and towring *Hobby*, are incised to stoope, and gazing on the outward forme, lose themselves.

Me thinks I see the Devill's night-nets of intising Harlots fully paralleld, spread out for us; in the vigor of our youth, which with rowling eyes, draw on the lustfulnesse of affection, and betray the wantonnesse of the heart, and with their alluring glances often make to stoope within the danger of their fatall nets; not only the simple, and carelesse, but others also; men otherwise, wary and wise, who coming within the pull of the net, lye at the mercy of that mercilesse Fowler, to their certain destruction.

Hence, I resolve, when I see such glasses

glasses, to shun such motions, as assured  
that these Glasses have Nets adjoyn-  
ing, those Nets a Fowler attend-  
ing, that Fowler a death prepa-  
red for me, then which I cannot  
dye a worse. I may by chance, I  
must of necessity, at some time come  
within their view; I will at no  
time come within their danger. I  
cannot well live in this world, nor at  
all in the better world, if I be caught  
in their fatall Nets.

As ofte as I heare the *Robin-red-  
breast* chant it as cheerfully in Sep-  
tember, the beginning of Winter, as  
in March the approach of the Sum-  
mer; why should not we ( think  
I ) give as cheerfull entertainment  
to the hoary Haires of our ages Win-  
ter, as to the Primroses of our  
youths spring; why not to the de-  
clining Sunne in adversity, as ( like  
*Perfians* ) to the rising Sunne of  
prosperity; I am sent to the *Ant* to  
learne industry, to the *Dove* to  
learne innocencie, to the *Serpent*  
to learne wisdom; and why not  
to this Bird to learne Equanimity  
and

and patience, and to keep the same  
tenor of my mindes quietnesse, as  
well at the approach of calamitous  
Winter, as of the Spring of  
happinesse? And since the *Romans*  
constancie is so commended, who  
changed not his countenance with  
his changed Fortunes; why should  
not I with a Christian resolution  
hold a steddy course in all weathers?  
and though I be forced with croesse  
Winds to shift my Sayles, and catch  
at side Winds, yet skilfully to steare  
and keep on my course by the  
Cape of good hope, till I arrive at  
the haven of eternall happinesse.

And now to conclude, Medita-  
tion is a busie search in the Store-  
house of Fantasie, for some Ideas  
of matters to be cast in the moulds  
of resolution, into some formes of  
words, or actions; in which search  
when I have used my greatest di-  
ligence I finde this in conclusion:  
that to meditate on the best, is the best  
of Meditations; and a resolution to  
make a good end, is a good end of my  
resolutions.

A



## A Morning Prayer.

**O** Most gracious God and loving Father, we heartily thanke thee for all thy loving kindneses so abundantly shewed upon us : for our Election, Creation, Redemption, mercifull Vocation, Justification, Sanctification, and continuall preservation, and for our assured hope of our Glorification in the world to come.

We praise thy gracious goodness for so mercifully preserving us this night past, and delivering us from all dangers both of soule and body, for that thou hast given us so sweet and comfortable rest, and hast brought us to the beginning of this day : And as thou hast safely preserved us unto this present hour,

houre, from all dangers of this life ;  
so we beseech thee to continue this  
thy favour towards us this day, and  
the whole course of our life ; suf-  
fer us not by vaine allurements of  
this world to be drawne away in-  
to sinne and wickednesse : assist us  
with thy Grace and holy Spirit, that  
we spend not our times vainly, or  
idely, but that we may alwaies be  
diligently exercised in the duties of  
our Calling, to the benefit of our  
Brethren, and discharge of our Con-  
science : Grant that in all our con-  
sultations, words, and workes, we  
may ever have thee present before  
our eyes, through Jesus Christ our  
Lord and Saviour. *Amen.*

---

*An Evening Prayer.*

**Q** Most gracious Lord God and lo-  
ving Father, we heartily thanke  
thee for all thy mercies, blessings,  
benefits, and preservations, so abun-  
dantly shewed towards us. We doe  
praise

praise thy glorious goodnesse for so mercifully preserving us this day past, and delivering us from all perills and dangers both of body and soule, for prospering and preserving us in health and prosperity, for giving us all things necessary for this present life, as health, food, and apparel, and other convenient things needfull ; this gracious goodness of thine we beseech thee, O Lord, to continue towards us for ever.

And here, O Lord God, we offer up unto thee our selves, and ours, our soules, our bodies ; we recommend our lives, our meanes, and all we have unto thy gracious preservation and protection, in assurance that that cannot perish which is committed unto thee ; keep us this night in safety, and grant, good Lord, that our bodies may sleep, and our soules may watch for the coming of our Saviour thy Son Jesus Christ, that so our soules and bodies may be more apt, and able, to serve thee in that estate and Calling wherein thou hast thought good to place us ; we

doe confess and acknowledge, O mercifull God, that we are most miserable and wicked sinners, as well by originall corruption of Nature, as by the course of our evill and naughty life; we have, and doe daily break and transgresse thy most holy Law and Commandements, both in thought, word, and deed. By the meanes of this sinne and corruption, we doe continually deserve most just condemnation, and to be for ever cast out of thy presence; yet such is thy goodnesse towards us, thou wouldest not suffer us thus to perish in our sins, but hast sent thine owne deare Sonne Christ Jesus, to take upon him whatsoever is due to us, and to reconcile and make us one with thee againe: In him therefore, and thorow him we come unto thee, beseeching thee for his sake, that we feeling the grievousnesse of our sines, and groaning under the burthen of them, may finde the releafe and ease of them, in that we through thy holy Spirit stedfastly believe that Christ hath borne the burthen of them.

them, even for us. Grant O Lord that we being assured hereof in our conscience, may through thy holy Spirit, be renewed with more grace and hate, detest, and abhorre all manner of sinne, and study to live in all things according to thy blessed Will during our whole life. Grant this deare Father, for Jesus Christ his sake. Amen.

---

### A Prayer for remission of sins.

O Lord, glorious, ever-living, living, everlasting Father, I wretched sinner presume once againe after my sinne to resurne home unto thee, requiring, begging, praying, and desiring thy heavenly Majestie that thou wouldest look downe upon me; I confess, were it not for the hope of thy mercy, and the hold of thy comfort, and the renewing graces which sometimes I feele from thee, and that sweet taste and feeling of thy good gifts, and thy heavenly Word, I shoulde sinke in despaire, for my sinne is alwaies before me; if I go, I be-  
follo-

O Lord, follow me ; if I run, they fly after me ;  
if in earnest, if I look back, they stare upon me ; if I  
go forward, they meet me ; if I turne to  
thy holy graces, the right hand, they terrifie me ; if to  
the left hand, they torment me : If I look  
down to earth, Hell is ready to devour  
me ; now have I no way but to look up  
to thee ( Lord ) be thou then hore ready  
to receive me ; help me good God,  
save me deare Father, succour me sweet  
Redeemer, assist me mercifull Creator,  
that my prayers may be so fervent, so  
zealous, so affectiorate towards thee,  
that they may draw down thy mercies  
upon me ; powre down thy blessings,  
shower down thy graces, open thy hand  
of mercy, restore joy and comfort to my  
beavie and laden soule, wash away my  
sins, wipe away mine iniquity, heale my  
infirmitie, purge my wicked minde of  
all evill thoughts, pardon all misdeeds,  
and wicked dealings, renew the good  
Spirit of heavenly graces, restore the  
joyes of thy holy comforts upon me : O  
Lord, let me have some feeling, some  
taste, some scent, some glimmering of  
thy glorious presence : Let me feele some  
comfort, finde some joy, have some rest ;  
good

good Lord, let me be once truly renew  
ed by thy grace, and settled in thy ser  
vice, that I never slip, nor slide back  
but grant unto me most mercifull Fa  
ther ) a sure and settled dependance up  
on thee ; so that in all my wordt, work  
and deeds, I may rejoice in serving, fea  
ring, and obeying thee ; and that I may  
spend all the residue of my dayes truly  
serving thee, seeking to glorifie thy  
Name, and magnifie thy goodness unto  
me, so long as it shall please thee to lend  
me breath to this fraile body ; And mer  
cifull Father, favourably governe and  
guide, help, instruct, and teach me in  
thy wisdom to magnifie thy holy Name,  
multiply and increase thy mercies on  
me, O Lord, preserve and prosper me in  
all my waies and werks, and all about  
me ; remember thy poore flock, build up  
thy Churck, renew Sion, governe, affift,  
and blesse all painfull Preachers and  
Pastors of thy Word, teach them and  
us understanding, rightly to know thee,  
and truly to follow thee ; awake my  
drowsie soule, defend it from evill ima  
ginations, keep me in holy and heavenly  
meditations, grant me to observe thy  
waies ;

waies, so that I may walke in piety,  
and peace : set my sinnes so before mine  
eyes, that when I look back on them, I  
may with sorrow weep, lament, and  
repent my time past, whiche hath been  
spent so wickedly, or unprofitably. O  
powerfull Preserver remember me, re-  
store me to joy and comfort, and hasten  
in tyme, thy salvation unto me. Draw  
my linging soule, and it shall run after  
thee ; turne me unto thee with all  
wilirgnesse, come thou neare unto me,  
good Lord, and declare and shew thy  
mercies on me ; est-bliss me in grace,  
excite me to goodnesse : Give me grace  
that I may alwaies grow stronger and  
stronger, to walke before thee, weaker  
and weaker to finne, faithfull and  
firme in thy service. Grant this, deare  
God, and mercifull Father, for Christ  
Iesus his sake, our Saviour and Re-  
deemer. Amen.

A

*A Prayer in time of Warre,*

**O** Glorious Lord God, and everlasting Father, we intreat thee mercifully to looke downe upon and hearken unto our complain and desires, and grant we beseech thee our requests, **O** gracious Father, thou knowest our sinnes and our iniquities are not hid from thee they lye open to thy Judgement yet we know that thy mercies are the cure of our miseries; and when we fly to thee, thou drawest neare to us we beseech thee now to be favourable, and spare us for all our sins past, and be ready to deliver us from sinnes to come; looke down in mercy upon us, and as thou hast been our everlasting defence, so now defend us from the rage of our enemies; go in and out **O** Lord before our Armies before our Generalls, before our Fleets, and Commanders: And grant we may be thy Souldiers, to fight under thy Banner; stirre up our hearts

an

and strength against the enemy, defend thy afflicted Flock; remember we beseech thee the burthen of misery laid upon thy Church in this time, in these our Kingdomes, and elsewhere, and in thy due time restore them to their former glory. Settle our hearts and affections to regaine, and recover that which hath been lost, and grant that we seeing their double dealing may no longer trust to them which have no truth; they imagine mischief in their hearts, and are set on fire to doe ill; but breake thou the knot of their malice, lay open their plots, discover their devices, weaken their Armies, over-throw their Inventions, confound their Councils, and consume their numbers. O Lord, thou hast in times past made the Starres to fight in order, the Sun to stand still, the Seas to devoure, the Winds to overthrow thy enemies: So now, O Lord, cause these thy Creatures to assist, and help us, and our distressed Neighbours, that all the world may know, It is thou that fightest our Battels, and undertakest our cause.

K

Finally,

Finally, O Lord, blesse we beseech thee, us, and every one of us in what we shall take in hand, for defence of thy Church, and Truth ; blesse we intreat thee our King and Parliament, our State and Clergy, our Communitie ; and give thy blessing unto us all ; and last of all, blesse we beseech thee all the worthy Companies of Souldiers, in Cities, and all other places in the Land ; blesse O Lord their inventions of Warre, and make them expert by their practises, prosper all their undertakings ; so that all the world may know, that thou art the Gilder of our Councells, and Leader of our Armies. Grant this deare Father, and all other good things unto us, for the good of the Church amongst us, and the relieve of others by us, now and ever, for Christ Jesus sake our only Saviour and Redemer. *Amen.*

---

*A Prayer for Gods protection of his Church in respect of the present troubles of it.*

**A** Lmighty God, the Lord of Hosts, and Governour of all things, whose power no Creature is able to resist, to whom it belongeth justly to punish sinners, and to be mercifull to them that truly repent: Worke in us, and in all thy people, unfained and effectuall repentance, that what thou seest amisse in us, and amongst us, or in any parts of thy Church, may speedily and thorowly be reformed; that which is righteous and good in thy sight may be establisched and maintained, especially in this our Land, and other places professing thy Truth and Gospel; and in the meane time while we strive after that which may be most agreeable to thy holy Will, as it is revealed in thy holy Word; be mercifull unto us, and bring us on as thou seest it needfull, evermore supporting us in our most

gracious Shepherd by thy staffe of comfort. And thou Sonne of *David* that knowest the mercilesse condition of Satan, and cruell men, his cursed Instruments; we humbly beseech thee never to deliver us over into their power, but save, and defend us, and all thy people, evermore from the hands of all our enemies both bodily and ghostly: And more particularly at this time, we earnestly beseech thee O heavenly Father, by the mediation of thy Sonne Jesus our only Mediator to be mercifull to those that are joyned with us, or stand out for thy Truth, or any righteous Cause; and give that issue to the present troubles of thy Church as may make most for thy glory, the advancement of thy Truth, and Gospele, the relieve of all thy distressed people, in all those parts of thy troubled Church, and for the establishing of truth and peace in this our Land.

May it please thee once to free all our Brethren from the dominion of that Mistery of Iniquity, as also still to shield and secure us, and all other professeing

affe of  
*David*,  
ndition  
cursed  
ch thee  
o their  
us, and  
om the  
bodily  
larly at  
h thee,  
ediation  
ediator,  
are joy-  
for thy  
e; and  
troubles  
ost for  
of thy  
e of all  
se parts  
for the  
e in this

free all  
nion of  
still to  
er pro-  
felling

fessing thy Name, and Truth, from  
that cruell Faction, which, as if they  
delighted in bloud, have already spoy-  
led so many Nations.

Lord, thou only art the Catholick  
King, we can acknowledge no King  
over all the Earth but thy selfe, nor  
any Universall Head over all thy  
Church but that only Arch-bishop of  
of our soules, thy Sonne Iesuſ our  
blessed Saviour, to whom all power is  
given both in Heaven and Earth.

Arise then thou Lord to whom the  
Kingdomes doe belong, and shew  
thy selfe, and let not the man of the  
Earth any longer exalt himselfe, least  
he be too proud, and least he ascribe  
to himselfe, or to his graven Images,  
or vaine Idols, the conquest that thou  
shalt see, and suffer over thy people.  
Not unto us, O Lord, not unto us,  
but unto thy Name be the praise:  
For the honour of thy Name arise  
before *Ephraim*, *Benjamin*, and *Ma-  
nasses*, before *Great Britaine*, *Ireland*,  
and other Countries that call upon  
thy Name; arise, and shew thy selfe  
for us, for on thee only doe we call:

K. 3

We

We call on thee to save us, and our  
Forces, and thy people now in more  
danger; how, and in what manner,  
and at what time fully to declare thy  
Salvation, we referre to thy heavenly  
wisedome; only in the meane time  
that it may please thee to sanctifie, and  
save, to preserve and provide for them  
and us, and all thine both in Field and  
City; Protect and defend, deliver us  
and ours at home, and abroad: And  
thou great Sheheard of *Israel*, be please-  
sed to take downe more and more that  
Man of Sinne, that hath, and would  
exalt himselfe against thee; Asswage  
then the malice of those that are ene-  
mies to us, or to any of thy people, and  
evermore confound all their devices,  
that we being armed with thy de-  
fence, may ever more and more give  
praise to thee, which art the only Au-  
thor of our peace, and Giver of all  
victory. And all this good Lord for  
us, for them, and all thine, not for  
our merits, but for thy great Mercy  
sake, and for the Truth sake of thy  
gracious Promises in Jesus Christ our  
Lord, and only Advocate and Redee-  
mer.

mer. To whom with thee O Father,  
and the holy Spirit, be all praise and  
glory now and for ever-more. Amen.

A Prayer before Sermon.

**O** Most gracious God, assist me I  
humbly beseech thee in this my good  
purpose and zeale, and give me grace  
at this present time godly to enter into  
thy service: Deare Father, assist me  
with thy holy Spirit, and drive away all  
vain and idle cogitations out of my minde,  
that I may heare thy Word to my Soules  
comfort; grant that it may take deepe  
roote in my heart, and bring forth plen-  
tifully, to the honour of thy blessed Name,  
to the comfort of my Soule, and the good  
example of my Brethren, who seeing  
my good workes may glorifie thee my only  
Saviour and Redeemer. Amen.

A Prayer before the receiving of  
the Sacrament.

**O** Most sweet lover of all Mankinde,  
Lord and Saviour, I beseech thee  
for thy bitter Passion sake to remove  
mer.

from me all pride, envie, and detracti-  
on, wrath, malice, and impatience,  
and all other sicknesses and diseases of  
the Soule; and plant good Lord in  
my heart and minde true meeknesse,  
charity, temperance, and modesty,  
with all such other vertues and pre-  
servatives unto the Soule; And mor-  
tifie in me good Lord, all uncleane  
motions, carnall desires, and inordinate  
affections, and revive in me the love  
of vertues, and the perpetuall exer-  
cise thereof; so that at this time, and  
at all times I may worthily receive  
this holy and blessed Sacrament unto  
thine honour and glory, and my soules  
endlesse joy and comfort. *Amen.*

### A Prayer after receiving of the Sacrament.

**J**N most humble and most hearty man-  
ner, with most due reverence I thank  
thee good Lord, most holy Father, and  
everlasting God; that by the bounty of  
thy mercifull grace wouldest vouchsafe  
thus to refresh and feed my Soule through  
faith, with the benefit of the Death and  
*Passion*

Passion of thy Sonne our Lord God and  
Saviour Iesus Christ.

And I beseech thine infinite goodnesse,  
that this the Sacrement of this thy Death  
and Passion, which I most unworthy  
wretch have now received, may never  
come hereafter in Judgement and Con-  
demnation unto me, for mine evill merits,  
and deservings; but rather good Lord,  
it may come to the profit and comfort of  
my body, and to the salvation of my Soule  
unto the life everlasting. Amen.

*A Prayer at the houre of death.*

O Heavenly Lord God, wee poore  
wretches being overcome with  
griefe, come all here attending thy  
good pleasure with this sick Servant  
of thine, O Lord incline to heare our  
Prayers, and his complaints unto thee;  
be now O Lord present, and send thy  
good Angels and Spirit to attend us;  
be with us O Lord, and comfort this  
sick person, and now if the time be  
come of his departure, grant O Lord  
he may depart with godly comfort,  
and joy everlasting into thy King-

dome: Ease O Lord his griefs, mittigate his paines, asswage his sorrowes, and give him a lively touch of thy hevenly comfort: put by all world thoughts, and beat downe all bad suggestions, let nothing but good come in his minde, and grant that he maye the last gaspe of breath, breath out still some comfort of thy helpe, and grant when he hath done his last, to finish this mortall life, then he maye with *Lazarus* be carried into *Abrahams* bosome. O Lord forgive him, O Lord receive him, O Lord protect him, O Lord succour and save him and now and for ever grant he maye rest with thee in eternall glory.

Heare us good Father for this our Brother, and doe for him and us according to thy Fatherly mercy in Jesus Christ; to whom we commend him, with these our prayers for him and all his, and our occasions, in that prayer which thy blessed Sonne hath taught us.

*Our Father which art, &c.*

F I N I S.

Novemb. 29. 1648.

Imprimatur

*John Downham.*



